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Christian Courier

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Former Christian college employee advances homosexual rights

John Pater

EDMONTON — Three years ago The King's University College (TKUC) fired a homosexual lab instructor on the grounds that he didn't live up to the college's statement of faith. At stake was not Vriend's sexual orientation but his homosexual lifestyle.

The college's decision unleashed a chain of events that ended with a high court ruling on homosexual rights.

On April 12, an Alberta Court of Queen's Bench judge ruled in favor of Delwin Vriend. As a result the Alberta government may be forced to include the protection of homosexuals in its human rights law.

TKUC president Henk Van Andel hopes the ruling does not threaten The King's employment policies. The college is relying on legal safeguards that include religious values as legitimate grounds for job requirements.

PHOTO: CC FILES

Delwin Vriend

No orientation clause

Vriend, who at the time was a member of Fellowship Christian Reformed Church, was dismissed from his job in January 1991, after he admitted to the college administration that he was in a homosexual relationship.

Vriend complained to the Alberta Human Rights Commission. However, the commission told him they couldn't hear his case because sexual orientation is not included in Alberta's Individual Rights Protection Act.

Vriend then diverted his attention from TKUC and began focusing on the larger matter of his province's human rights law.

The Individual Rights Protection Act, like most other human rights legislation in the country, sets out to protect individuals from discrimination — discrimination from getting a job, renting an apartment or using public transportation.

The act specifies who cannot be discriminated against: "no person ... shall [be] discriminated against ... because of the race, religious beliefs, color, gender, physical disability, mental disability, ancestry or place of origin of that person."

Many provinces have added "sexual orientation" to the list. Only Alberta, Newfoundland, Prince Edward Island and the Northwest Territories do not have such explicit protection for homosexuals.

Significant omission

Because of Vriend's action, however, Alberta may be forced to change that.

Vriend, with the help of gay and lesbian support groups in Edmonton, challenged the omission of homosexual rights in the Individual Rights Protection Act. Their challenge was

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Edmonton fixes houses to fight crime

Safer Cities director sells crime prevention as good money sense

Irene Bom

EDMONTON— It was almost a feeling of *deja vu* for MP assistant Kathy Vandergrift.

In her job as assistant to Edmonton's mayor, Vandergrift had spent the last several years spearheading the first Canadian citywide effort to prevent crime. She left just as the first statistics of the program's success started to roll in.

Then she moved into her new job in an MP's office in Ottawa in time to feel the shock waves after the random drive-by shooting of a British man in that city.

While "some people were vengeful at first," Vandergrift says she was surprised at how soon people began suggesting many of the same strategies that Edmonton had been trying out. "I was surprised how quickly the attitude at public forums shifted toward community ownership," says Vandergrift, who is Christian Reformed.

Buzz words

Those words — "community ownership" — are the buzz words for the Edmonton Safer Cities Task Force, which started meeting two years ago to spur ordinary residents and different social agencies, not just police, to join hands to fight crime. That emphasis on "going local" fits in with other cross-country trends, including the return in many cities to neighborhood police beats.

But according to Martin Garber-Conrad, who was in charge of setting the plans on wheels, Edmonton went one step further. "There was not just a growing understanding that social problems can lead to

See **KLEIN** *p.5...*

PHOTO: CC FILES

Crime prevention starts at home

Insert: Canadians are panicking about crime after recent random shootings in Ontario.

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Prostitutes 'feel streets are safer than home'

Irene Bom

EDMONTON — Prostitution has been on an upswing in this city for the past decade, and residents are fighting back — but not in the way one might expect.

"I'm impressed that the city started tackling this problem in ways that didn't set the community against the girls," says

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News

Discrimination based on beliefs may be allowed

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heard in Alberta's Court of Queen's Bench.

In a 38-page decision on the matter, Madam Justice Anne Russell noted that "discrimination against homosexuals is an historical, universal, notorious and indisputable social reality" and therefore needs to be dealt with. She concluded that not including "sexual orientation" in the province's human rights legislation is a "significant [omission] because it precludes homosexuals from obtaining redress for prejudicial treatment."

The Court of Queen's Bench judge gave the Alberta government 30 days to appeal the decision. She ruled further that if there is no appeal, the Individual Rights Protection Act will be "interpreted, applied and administered as though [it] contained the words "sexual orientation."

The decision is vindication for Vriend. "It feels good to be the one who got the law changed," he told one Edmonton newspaper. (Vriend was unavailable for comment to *Christian Courier* at the time of this writing.)

Original conflict not addressed

The issue that started it all — the clash between his homosexuality and his former employer's reaction to that — remains unresolved, however. Even though Vriend is seen as a champion for gay and lesbian rights in Alberta, the court decision does not mean he will get his job back or get restitution from The King's.

Jack O'Neill, Chief Commissioner of the Alberta Human Rights Commission, explains why. He says all this court decision does is make it possible for gays and lesbians to file a compaint with the commission if they believe they have been discriminated against because of their sexual orientation.

Before this, O'Neill says, homosexuals had no recourse to file complaints. But he adds, even if a complaint is received, it doesn't automatically condemn the accused. O'Neill says that in the case of religious institutions like The King's University College there may be grounds for discriminating. He points to a clause in the Individual Rights Protection Act which makes room for "bona fide occupational requirements."

That means that Christian institutions can require a certain faith and lifestyle of employees, and thus "discriminate" against those who don't share those beliefs. Another "out" is a clause which allows for discrimination that is "reasonable and justifiable in the circumstances."

Relies on safeguards

Van Andel says the college is relying on such safeguards. "It's very important," he says, "that the freedom of the college to hire people that share its values be respected. Adherence to our religious values is seen to be a bona fide occupational requirement," says Van Andel. "We would certainly count on that."

Jack O'Neill says religious groups can rest assured that they do have "pretty good protection." However, he cautions that "many people use group rights to suppress the individual." "Sometimes it's used very glibly to ride herd over individuals," he adds.

Van Andel agrees, saying that it would be wrong for non-religious organizations like department stores to discriminate against homosexuals.

And what of the college having been drawn into a larger fight over human rights? "It's not something we've chosen," says Van Andel. "The college's private employment practices should not be a matter for discussion [in this matter]." But he adds, "Maybe this particular instance will sharpen the discussion" over the question of group rights versus individual rights.

Peter and Marja can be found on page 18

California appeal court rules Boy Scouts can exclude gays

LOS ANGELES, Calif. (EP) — The Boy Scouts of America can exclude homosexuals as Scout leaders, a California state appeals court ruled March 29. The court ruled that the Scouts are a private organization, and are therefore exempt from California's civil rights law.

The decision came in a lawsuit brought by Timothy Curran, who sued the Mount Diablo Council of the Boy Scouts of America for discrimination after it turned down his application to be a Scout Master in November, 1980.

Curran, an eagle Scout, attracted media attention earlier that year by taking a male date to his senior prom to show he was "proud of being gay." The American Civil Liberties union is representing Curran.

In a separate case, another California appeals court has ruled that the Scouts are a business, not a private organization. The issue is expected to be resolved by the state's Supreme Court, or the U.S. Supreme Court.

Condoms litter streets

...continued from p.1

Kathy Vandergrift, now in Ottawa, who was the driving force behind many of the Safer Cities crime prevention projects.

"The problem," according to longtime resident Kate Quinn, began when poverty started worsening in the city in the early '80s. More women took to the streets to make money — and they started spreading into residential areas. That meant a lot of used condoms and needles littering the streets where children walked as well as constant harassment from customers ("johns") passing by.

"Life became intolerable. Any woman or young girl became an object for sale," says Quinn.

So she helped start, in 1989, Communities for Controlled Prostitution. More recently, she joined forces with an action group on prostitution, which branched off from the Safer Cities task force.

What's different about their approach, says Quinn, is that they "brought together all the actors in the situation" — including a woman who had left prostitution.

"Some of our members were not used to working together with police. To sit on a board at city hall — that's not a comfortable place for many people," notes Quinn.

An Edmonton police report shows that 46 per cent of customers charged during 1992 were married, and 41 per cent had a criminal record.

The action group hopes to start a pilot project in the next month called HELP (Help Edmonton Leave Prostitution). Also in the initial stages of opening is a resource centre for prostitutes that could provide a "safe place" where prostitutes can get health care or referrals to counsellors as the first step out of their situation.

Quinn says girls become prostitutes because of poverty and sexual abuse. Most are between 12 and 17 years old. "When you sit and listen to those stories, about how they felt the streets were safer than home, you can begin to understand why. It doesn't mean you need to accept that neighborhood harassment just has to be a way of life," she adds.

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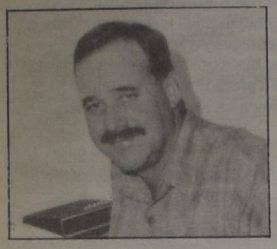
Agriculture

Will $500 make bad farmers change?



About 2,000 Ontario farmers have attended this winter's Environmental Farm Plans (EFPs) workshops in 54 counties in Ontario, says the provincial co-ordinator for the program. Organizers expect 4,000 farmers will sign up in each of the next three years, for a total of 14,000 farmers in four years.

Participants who complete an environmental farm plan qualify for a $500 grant from Agriculture Canada if they make environmental improvements on their farm.

The idea (in 1991), for EFPs originated through the Ontario Farm Environmental Coalition made up of representatives of the Ontario Federation of Agriculture, Christian Farmers Federation of Ontario, Ag. Care and the Ontario Farm Animal Council. Agriculture and Agri-Food Canada supported the EFPs process by funding a 1993 pilot project.

Raising awareness

EFPs are documents prepared by farm families to raise awareness of the environment of their farms. Through the plan process, farmers highlighted environmental farm strengths on their farm and identified environmental concerns and set realistic goals to improve the environmental conditions.

Through the federal Green Plan, farmers can get up their $500 for making changes to their farm operation such as putting a cement floor under fertilizer storage area, improving fuel tank storage areas, or better ways of handling milkhouse wash-water waste.

The program has been modeled after one in Wisconsin which also encouraged farmers to do environmental assessments of their farm operations. Ontario is the only province in Canada to take the lead, though a pilot project is in the works for Prince Edward Island.

A waste of money

The federal government is contributing $9.6 million to the four-year program — $3.9 million to develop and administer EFPs and $5.7 million for "environmental enhancements."

That's the part I disagree with. This country is in debt to the tune of $23,000 for every man, woman and child and the federal government allocates nearly $10 million for the EFPs. Farmers get nearly $6 million but it costs roughly $4 million to administer the program. What a waste of taxpayers' money!

Environmental quality is important to farming. Our livelihood depends directly on the natural environment, in a manner unknown to most others in modern society.

Does enticement work?

Because of this relationship, respect for the environment has always been essential for good farming. If our soil is not treated as a fundamental, fragile resource, then it will no longer support productive, viable farming. If rural water is contaminated, the effects are felt, most directly, by us farm families and our farm animals.

A healthy environment is basic to sustainable agriculture. The $500 grant to farmers is petty cash to many of them and it shouldn't be the carrot that entices them to act on their own environmental concerns. The OFA and the CFFO do know how to get some money for their members. But how do they get the bad farmers to change their ways?

Maynard Vander Galien is an Ottawa Valley (Renfrew) farmer and newspaper columnist. He is not applying for the $500.

Agricultural Housekeeping

Maynard VanderGalien

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Editorial

Individuals and institutions both need protection

The news that Delwin Vriend of Edmonton was successful in challenging the omission of homosexual rights in the Alberta Individual Rights Protection Act is good news. Human rights should be available to all citizens regardless of sexual orientation. The comment by Madam Justice Anne Russell that "discrimination against homosexuals is an historical, universal, notorious and indisputable social reality" should be affirmed by all Canadians.

But individual rights are never absolute. Groups have rights too. If freedom of association as guaranteed in the Canadian Charter of Rights and Freedoms means anything, it must mean that associations have a right to be what they want to be. In that sense it's also good news that, in the opinion of Chief Commissioner of the Alberta Human Rights Commission Jack O'Neill, there may be grounds for discrimination.

Be ye discriminating!

This may sound strange to our ears. Isn't it always wrong to discriminate? Doesn't discrimination equal hatred and cruelty?

Not necessarily. One reason we may think so is that the news media tend to use words like "discrimination" indiscriminately. Whenever we read about discrimination in the press, it almost always has a negative connotation.

But "discrimination" also has a very honorable meaning. A discriminating buyer, for example, is a person who can tell the difference between inferior and superior merchandise. A discriminating judgment is a very good judgment. Christians are called by God to discriminate between evil and good. To discriminate, then, means to be able to tell the difference or to see an important distinction.

A time to discriminate

Taking that meaning along, we can say that an institution is certainly allowed to discriminate in its hiring policies. It *has* to discriminate. It must judge between people who have the necessary qualifications for a job and those who don't. That's a form of discrimination.

Qualifications are not just technical in nature. They include the attitude, work habits and personality needed for doing the job well. Another requirement most employers insist on is that the person be in agreement with the purpose of the institution they hope to work for.

Where job discrimination becomes negative is the point at which a person is hired or fired for reasons other than his or her qualifications. If gender, race, creed or sexual orientation become *arbitrary* reasons for exclusion, then there ought to be protection for those discriminated against.

There ought to be no malicious intent, conscious or subconscious, in a company's hiring policies. Nobody should, on the basis of sexual orientation or lifestyle, be denied a place in the sun, which God allows to shine down on all, *indiscriminately.*

Common sense

At the same time, the integrity of institutions also needs protection. It would not do, for example, if *Christian Courier* had to hire an editor with New Age leanings. Here, creed may be used for the purpose of discrimination. Nor would it be right if the lingerie department in Eatons were forced to hire a male. Here gender may play a role.

For the same reason a Christian college should be able to refuse employment to anyone who holds views or leads a lifestyle that is in violation of that college's stated beliefs and values. Here, sexual "orientation" may be used to determine employment.

Let's hope that the protection of rights in Alberta as well as in the rest of Canada continues in a balanced and just way. **BW**

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The key to the friendship room

Saying "I'm sorry" should be one of the easiest things to do for Christians. After all, their whole religion is founded on repentance and forgiveness. This is what makes Christianity unique. The Hindu and Muslim religions don't know about repentance and forgiveness. There is no cross in their sermons and no blood in their theology.

So we are agreed then that to say "I'm sorry" is one of the easiest things to do for a Christian. It comes as naturally to him or her like breathing in and breathing out. Does not! At least not to most people I know, including myself.

It may be easy for us to say, "Lord, forgive my sins for Jesus' sake. Amen." But it's hard to be specific, even with God. And how do you actually approach another human being, open your mouth and utter the incredibly complicated "sorry" word?

There is a theory that says that to the extent that we do not confess our sins and mistakes to our neighbor, we do not confess them to God. No amount of "for Jesus' sakes" will make up for our stubborn refusal to admit wrong.

Substitutions galore

What do we do instead of confessing or admitting?

1. We rationalize. "The reason I said what I did was because I had a rough time at the office." Translation: It's not my fault. The people in the office put me in a bad mood.

2. We deflect. Children learn this detour manoeuvre at a very early age. "He hit me first." "No, he did." They must have gone to school with Adam — "The woman you gave me." Translation: It's Eve's fault, and ultimately yours, God.

3. We minimize. "It wasn't so bad. You're exaggerating what I did." Translation: All I did was treat you like a piece of dirt. What's the big deal?

4. We forget. "It's in the past. Don't drag those old proverbial cows out of the ditch." Translation: God made a mistake when he gave you a memory. Past things can't hurt anyone.

5. We get angry. "I've heard enough. Now, shut up." Translation: When they notice how angry I get when I'm reminded of my mistakes, they'll leave me alone in the future.

6. We elaborate. "I guess I shouldn't have said that. I was thinking of something else. I didn't mean to hurt you." Translation. How can I get around saying, "I was wrong"?

Our apologies are either non-existent because we deflect guilt or they are not pure, simple and genuine.

A friendly room

Let me tell you about a room I myself don't visit enough.

There is a room somewhere known as the room of relaxation, light and warmth. It's a room where the first person you meet is yourself, and after that first encounter, you meet many others. There's an air of honesty and friendship in that room. All the people there see themselves as ordinary people. No one puts up walls or tries to prove anything. Everyone, including yourself, is comfortable and loving.

The room I'm talking about is a room in the kingdom of heaven. There's only one key that unlocks that kingdom room. It's the key labelled, "I'm sorry." **BW**

Find out disapproval rate

Just read the results of your readership survey and the articles by Rev. Kuntz and Stan de Jong.

While it seems good to gauge the popularity of columnists and features on a regular basis, the survey does little to answer a more profound question: Why aren't thousands of others reading CC?

One would hope that CC would get a high approval rating from its existing subscribers. If that weren't the case, CC would really be in trouble! It would be more interesting — some would argue crucial — if a survey could go out to non-subscribers to ask them why they aren't subscribing. What is their "disapproval rate" and why does it exist?

One can only guess at some of their reasons: it costs too much, the split in the church has caused them to switch to another publication, the content doesn't speak to their hearts.

It is difficult to get a survey to non-subscribers because, in most cases, you don't know their current addresses. How about this: publish a survey in CC, have subscribers pass that issue on to a non-subscriber and encourage him or her to fill out the survey and return it.

Keith Knight
Wallaceburg, Ont.

Response:
Thanks for the idea. We will seriously consider it.

Editor

Whatever is of good report

Just a note to let you know that we love CC and that your new format is very nice.

"Chapter and Verse" is a good idea, and so is "Intergenerations." I always love Marian Den Boer's contributions.

Your editorials are very well done. I admire your insight and courage!

To Peter and Marja: Congratulations with the fifth anniversary of your column. I always read it with much interest and I know many people who really like it, too.

Peta Velthuizen
Kemptville, Ont.

An apology

We made a regrettable error in the April 1 issue in printing the full letter by Peter Aalhuizen from Burnaby, B.C. We should have omitted several sentences that might lead to the identification of the pastor referred to.

Editor

Not optimistic but hopeful

Someone asked me whether I was optimistic about the future of *Christian Courier*. My answer was, "No, I'm not optimistic about the future of our paper." But I immediately added, "But I am hopeful."

The distinction between being optimistic and hopeful I learned from an article I read somewhere written by a man who was asked whether he was hopeful about the future of this planet. His answer was: "I distinguish between hope and expectation. My expectations about what nations will do to reverse the present trend of destruction are not very positive. But I always hope. I could not live without hope."

The distinction this man makes is very important. An optimistic view is seldom realistic. But someone who hopes can face the most unpleasant realities head-on without losing courage. Hope believes that anything is possible and that it makes sense to work on something even when success is not sure.

Most serious workers in God's kingdom can identify with that statement. People with hope believe that there is a better reality other than the one that stares them in the face with its negative messages. Their hope is so strong that there is no need to gloss over the facts or to deny them.

My expectations of whether or not the next generation is going to see the value of an independent Christian newspaper are not very positive. I see the power of the visual and audio culture that surrounds them. I sense the lure of competing spirits.

But I also know that God's kingdom is not in the least detoured by any obstacles to specific endeavors. If God wants us to grow, he will give the increase. If not, let's find out what else he has in mind.

In the meantime, we keep on throwing our bread on the waters and sowing our seed in the morning and evening, because we don't have a clue about what will succeed.

We *hope* that many young adults will cast their subscription money on the waters of our print enterprise. Join the CC Spring 1994 campaign.

BW

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Klein cuts threaten community network

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crime, but also that solving those problems is more effective in reducing crime than by going at crime directly," he says. (He also heads the city's Church Council Corporation, a coalition of Anglican, United, Lutheran, Baptist, and Catholic churches.) Two members of the evangelical ministerial association recently asked him how their church es could also get involved.

Says Vandergrift: "Cities only have to stare the facts in the face. We are spending seven billion dollars a year to fight crime through the justice system, and there is very little we can point to to show results."

Economy swings

With a "volatile economy" that has swung from boom to bust and with consistently high rates of divorce and high profile crime, Vandergrift says Edmonton was a prime candidate for the pilot citywide project. "It's not that no one was doing anything. But when we started all pulling together, programs began to feed on each other and really make a difference," she says.

The task force went to great lengths to get as broad a range of voices as possible, including asking local offenders and unemployed youth what would make a difference. (One thing they were told: "There's nothing to do if you don't have money, so your get into trouble.")

They followed the talk stage by drafting lists of short and long-term helps. Yes, they named the undervaluing of children as a root cause of youth crime. But instead of "a lot of fine words about families," the group decided to get their hands dirty with practical projects, says Vandergrift.

Like getting people to do safety audits of their neighborhoods, so they could name the places that scared *them*. Like hitching up the parks department with a local school board to use school buses to take inner city kids to summer recreational programs. Like teaming up a social services worker with a police officer on family violence calls, to "back up law enforcement with real support." Getting tenants and landlords to upgrade substandard housing. Or like simply moving a bus stop a short ways to a better lit area.

"This was local action, not a research project," explains Vandergrift. "The task force did not want a report that would gather dust on a shelf, and they achieved that goal."

Better yet, they achieved it in the more-with-less way of the '90s: largely by using volunteers and by rechanneling existing funds rather than by a lot of new pleas for money.

Used lingo

Vandergrift sold the idea to people not usually lumped in the "bleeding heart" category, like business owners and landlords, by using their lingo. To convince the Chamber of Commerce to help bring family violence prevention into the workplace, she talked about the laws of productivity. "I showed them that fixing up the city made sense economically," says Vandergrift. "For me, that comes from the scriptural message that if you do justice, things will go well." For example, the Edmonton task force pointed out that school dropouts cost taxpayers over $30 billion in 20 years.

But she admits to having had some second thoughts about her selling style. "Part of me feels sad that we have to sell social development as crime prevention. We need to shift from the focus on poverty aimed to make us feel guilty to the biblical good news that we will all benefit from taking justice seriously. To me that's much more positive."

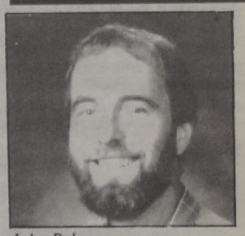
Klein cuts

The question remains, however, whether the task force projects can withstand the current slashing of social services in Alberta. Vandergrift says that province's programs are threatened not only by the loss of funds but by the way in which the cuts were made. "The way the cuts were done emphasized survival at the expense of your neighbors, which is putting a lot of stress on our idea of a community network."

But Garber-Conrad adds that recent attempts to strengthen local ties may have come just in time, since those ties are needed now more than ever.

Living with eternity in mind

SPORTS



John Byl

Saturday morning, 9:30, I attended mass in memory of a coaching colleague who lost his fight with cancer. Ken Rozoski was the women's basketball coach at Redeemer College. When I think of Ken, a lot of positive images come to mind. Following mass, his body was taken to the cemetery. I could not attend his burial. One of our children was playing in a soccer game and I promised I would come and watch.

As I travelled to the soccer game many thoughts went through my mind. I thought of Christ's comment, "Let the dead bury their own dead" (Matthew 8:22). This, of course, was a comment on following him, not a comment on a greater importance of a soccer game in comparison to a burial.

I imagined Ken in the passenger seat beside me, and his positive voice encouraged me to watch the game; he probably would also have expressed appreciation for me thinking of him — but that probably says more about him than it does about me. He valued positive relationships between coaches and their athletes and between parents and their children; and he loved sport. Every year he would tell his players that academics and family took priority over basketball.

Would you play — and live — differently

At the game, one team was a little scrappy, often pushing players off with their hands. A coach of the opposing team told his players, "Push them back but don't get caught by the referee." I think he noticed an uncomfortable expression on my face and then he added, "Be sure not to push so hard that someone gets injured."

I don't think Ken would have coached like that. But I wondered how this coach would have coached or what he would have said if he knew that after the game we were to attend his funeral? Would he have coached differently? I wondered the same for the players. If players knew their funeral would follow that game, would they play differently?

Maybe that's what Christ meant when he said, "Let the dead bury their dead." We ought to live, coach and play in a way that shows that we follow Jesus. We should be thoughtful of our earthly mortality in the context of eternity. We need to coach and play with such an attitude.

We ought not to live with a fear of dying, even if that would occur during or after a game. But we need to experience in our coaching and playing that "I have been crucified with Christ and I no longer live, but Christ lives in me (Galatians 2:20).

I think Ken tried to do that, and consequently, encouraged real living; we should do the same.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

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Trinity Christian College fills Chicago's Orchestra Hall, celebrates 35 years of growth

PALOS HEIGHTS, Illinois (TCC) — It may have seemed like just another Friday night in downtown Chicago as buses and people lined Michigan Avenue in front of Orchestra Hall. Inside, however, close to 2,000 Trinity Christian College friends, alumni, students, faculty and staff were celebrating the 35th anniversary of the college with a concert and an inspirational speech.

Trinity Christian College (TCC) opened its doors in October 1959 as a two-year college, begun and operated by members of the Christian Reformed Church. In 1971 Trinity graduated its first four-year students. In the 1960s and '70s, especially, before the advent of Redeemer and The Kings colleges in Ontario and Alberta, many Christian Reformed Canadians went to Trinity, drawn by the tutelage of Calvin Seerveld, Martin Vrieze and others. Today the college enrols more than 600 students from 27 states and 10 foreign countries. Students can choose from 35 different majors and minors taught by 40 full-time and 30 part-time instructors.

Nederhood a founder

The celebration of Trinity's "35 years of blessing and growth" included musical performances by TCC's Wind Ensemble, Concert Choir, Honor's Ensemble, West Coast Tour Ensemble and Community Chorale, and by bass singer Harold Clousing, a 1963 graduate.

Dr. Joel Nederhood, director of ministries for the Christian Reformed Church's "Back to God Hour" and a Trinity founder, spoke on "His Plans and Ours," based on Jeremiah 29:11.

College president Dr. Kenneth Bootsma discussed plans for new growth in campus facilities to keep up with continuing enrolment increases. The college hopes, he said, to add a chapel/performing arts centre, a science centre and a new dormitory in the near future. (A drawing of the master plan for campus development was on display at the reception following the concert.) The TCC Concert Choir, Community Chorale and a professional brass ensemble finished the program "reflecting the generous blessings Trinity has received from God" with John Rutter's *Gloria*.

Orchestra wants to open a world to kids, young people

Marian Van Til, with files from HPO

HAMILTON, Ont. — The Hamilton Philharmonic Orchestra believes that exposing children and young people to live orchestral music will open a whole new aesthetic and emotional world to them. So the orchestra offers opportunities for young people to experience its music through special educational concerts and working rehearsals at Hamilton Place.

The orchestra also presents concerts at high schools, music and ensemble demonstrations in classrooms, and provides reduced ticket prices for McMaster University and Mohawk College music students.

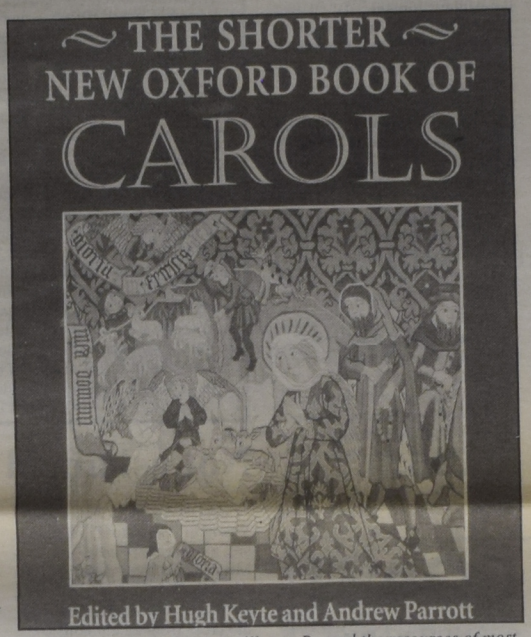
But such programs cost money. To help the orchestra reach its goal of addressing the younger generation, The Hamilton Foundation, a community-based foundation in the Hamilton-Wentworth area, approved a $20,000 grant for the orchestra last month.

The foundation says it wants to "recognize the important role of the Hamilton Philharmonic Orchestra in the community's cultural life and support the orchestra's efforts to build audiences for the future."

Media / Arts

Carol book a superb resource, but expensive

***The Shorter New Oxford Book of Carols**, edited by Hugh Keyte and Andrew Parrott; Clifford Bartlett, associate editor. Oxford, New York, Toronto: Oxford University Press, ©1993. xxiii, 341 pp. $77.95. Reviewed by associate editor Marian Van Til, who has a master's degree in music history and is music director at St. John's Episcopal Church, Youngstown, New York.*



For singers, choral conductors, church musicians, early music enthusiasts or any music lover who enjoys English carols in his or her aural diet, this book is a treasure — both because of its contents and its exorbitant cost. It contains morsels of German, French and Spanish, and Latin origin too, but the overwhelming flavor is English.

There are many medieval carols here — that period, after all, saw the development of the carol. Many of these early, lively numbers show the form's origins in the dance. Others, however, come from the plainsong (chant) tradition of the medieval church. But this collection is by no means "stuck in the Middle Ages." Its contents are a sampling of the whole history of carols, including our own time.

A small percentage of these carols are already being sung by most congregations or Christian audiences. A few examples: "It Came Upon a Midnight Clear" (with both commonly used tunes); "Infant Holy, Infant Lowly"; "Good Christian *Men*, Rejoice!" (traditional English texts are used, with no attempt to use gender inclusive language or to modernize poems written in an earlier time); "Silent Night" (there's the version familiar to most of the world, and the original version, which is far more interesting).

Beyond that percentage, a wider group, while not appearing in most hymnals, will be familiar to you from hearing them sung at Christmas concerts, or on radio or recordings of your own. A third group will undoubtedly be new to most audiences, and to many musicians as well.

A dauntless task

All these carols were drawn from the considerably larger *New Oxford Book of Carols* (NOBC) which was first published in 1992. The original aim of that book, say Hugh Keyte and Andrew Parrott (editors of both the NOBC and this shorter carol book) had been to compile a "single collection that presented the essential 'core' repertory of popular Christmas carols and hymns."

The vast scope of such a project soon became apparent, so Keyte and Parrott decided to produce this shorter version. There was one other factor which spurred them to produce the *Shorter Oxford*: employing that venerable British penchant for gross understatement, the editors admit that the scope of the unabridged version "put multiple purchases of the book beyond the resources of most choirs."

Beyond the resources of most choirs! If the *Shorter Oxford* costs $77 a copy, I can only imagine what the NOBC cost.

Keyte and Parrott selected the carols here based on "the broadest possible appeal," and with a "strong bias toward choral settings." And that, of course, is what makes this anthology a valuable resource for choirs.

The historical notes and performance suggestions with virtually every carol are also invaluable. Keyte and Parrott are, among other things, careful musicologists; they combed countless original manuscripts in compiling the NOBC and made good use of their extensive knowledge of their subject.

Incidentally, if you happen to own one or more Christmas recordings by virtually any of the English boys choirs, or by the The Taverner Consort, conducted by the same Andrew Parrott who edited this anthology, you'll hear a number of these carols sung. And you'll no doubt come to love them.

(My all-time favorite is the energetic, Handelian-style setting by John Foster [1762-1822] of "While Shepherd's Watched Their Flocks By Night" — one of three settings of that text.)

Christmas in July

So why, on the cusp of May, have I just reviewed a book of Advent and Christmas carols — especially when most of us have barely emerged from the longest, snowiest winter in recent memory?

Well, first of all, this anthology is so chock full of choice nuggets that getting to know them, a few at a time, could happily occupy you until Advent arrives again.

Secondly, though Oxford University Press has North American affiliates in Toronto and New York, if you order this book it could take a while to arrive. I've always found it refreshing to haul out a few carols when it's unbearably hot in July or August, and you may too; it's fun and it makes you refocus, both physically and spiritually. And of course, if you're a choral conductor or teacher you'll have ample time to plan ahead.

Says the blurb on the book jacket: "Whether you're a fireside carol-lover, a school, church, or cathedral choir, or just an enthusiastic group of carol singers, the *Shorter New Oxford Book of Carols* will revitalize your Christmas carolling." Indeed it will; if you can afford it.

I hate to keeping harping on that point, but the high cost is a very serious drawback to the wide use of this superb resource. Ultimately, that's a disadvantage not only to the user but to the publisher too, and it almost invites people to break the law by making photocopies (a practice I am not advocating). The pound sterling price of this anthology is 27.50. That's currently $55-$57 Cdn, a healthy enough sum. Yet Oxford in Toronto lists the book at $77.95 Cdn. Why, one wonders?

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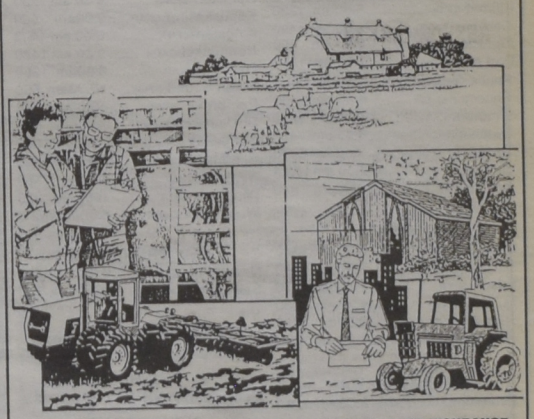

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Church, Marian Van Til, page editor

European Protestants consider stronger ties

GRAND RAPIDS, Mich. (REC) — A German ecumenical think-tank has recommended that European Protestants draw closer together. The group, called the Protestant Federation, sponsored by the German Protestant Church, suggested that the 80 churches that signed the Leuenberg Agreement should take the first steps toward forming a community of European Protestants.

The suggestion is sensitive because Protestants, Catholics and Orthodox Christians already participate in various organizations together. Some see a special Protestant group as the formation of a power block. Tony Burnham of the United Reformed Church in Great Britain said it could be a "step backwards in ecumenical relations."

Jean Fischer, general secretary of the Conference of European Churches, said that the conference would consider great unity among the Protestants as a step forward. He also said the conference might provide space for a "forum of Protestant churches."

The Leuenberg Agreement, signed in 1973, allowed intercommunion among various Reformation churches for the first time in centuries. A general assembly of the churches that signed the Agreement is scheduled for May.

Evangelical Reformed in France will allow women preachers

GRAND RAPIDS, Mich. (REC) — In its March meeting the synod of the Evangelical Reformed Church of France voted by a small majority to open the office of minister to women. The church has for years allowed women to serve as deacons and elders. Since 1986 it has been considering the issue of women as ministers. In 1993 it decided to open the office, if the following synod would ratify the decision.

The synod, meeting in the city of Anduse, decided to vote this year with no further debate. The decision was passed by a vote of 37 to 33.

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Christians monitor religious situation in Cuba

HAVANA, Cuba (EP) — Cuba's Protestant churches are growing at an unprecedented rate, although a rise in recent police action has heightened concern that a return to restriction of religion may be coming.

According to representatives of Cuba's Presbyterian-Reformed Church (PRC), some congregations are growing by 200 per cent a year as the church has attracted young professionals concerned about the future of Cuban society.

"The churches are giving a strong message of hope and reconciliation in a difficult economic and social situation," said Carlos Ham, the PRC's general secretary, in a European meeting with Reformed Church leaders.

While the PRC was recruiting help from Europe for their Cuban churches, however, Christians in Cuba witnessed the arrest of a prominent Christian and other believers, and testified to increased persecution from Cuban police.

In early February, several Baptists, including a prominent youth leader, were detained for "counter-revolutionary activities." Security officials promised that the situation concerning Eliezer Veguilla, a physician and youth worker, would be resolved on Feb. 15, but he remains in custody.

As many as 11 other church leaders have been arrested recently. This, combined with other police action, including a rise in assaults and beatings of church members, leads Christians in Cuba to fear that religious freedoms may be short-lived.

Not ashamed of the cross

WAUWATOSA, Wis. (EP) — Voters in Wauwatosa, Wisconsin, a community near Milwaukee, voted April 5 to put a Christian cross back on the city seal. The city removed the cross from its emblem in 1992 after atheist leader Rob Sherman said it violated the constitutional principle of separation of church and state. But by a vote of 9,100 to 3,300, the people of Wauwatosa decided to return to the cross. Mayor Maricolette Walsh said the city council had hoped to avoid litigation because of its expense, but by a separate vote of 7,100 to 5,100, the people of the city said they were willing to pay for legal expenses resulting from the action.

Theology prof sued for 'offending' a student

CHICAGO, Ill. (EP) — Chicago Theological Seminary is being sued by a theology professor who was disciplined for "sexual harassment" after telling his class a story from the Talmud, a collection of Jewish writings. The story, in which a roofer falls on a woman and they accidentally have sexual intercourse, has been used by Professor Graydon Snyder for 34 years to illustrate how Christianity and Judaism differ in their definition of sin.

A student, who says she was offended by the sexual content of the story, filed a complaint with the seminary's sexual harassment task force, which placed Snyder on probation, ordered him to get therapy, advised him not to be alone with students or staff members, and distributed a letter explaining that he had been punished. Snyder's suit charges that in its zeal to battle sexual harassment, the seminary has violated his right to academic freedom.

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Laura Smit

CHAPTER & VERSE

Words that give life

"Lord, to whom can we go? You have the words of eternal life" (John 6:68).

The first thing Jesus says in the gospel of John is, "What are you looking for?" He asks this of two disciples of John the Baptist who are following him, hoping to discover whether he is the Messiah. They answer that they would like to know where he lives. "Come and see," he answers.

So they come, and they see. They see him turn water into wine at a wedding in Cana. They see him take over the temple as if he owned the place, turning out the money-changers and debating with the religious leaders. They see Nicodemus defer to him as a teacher. They see a Samaritan woman welcomed into conversation and used to bring her entire village to a knowledge of who Jesus is. They see an official's son healed across a distance with only a word, and a paralyzed man given power to take up his bed and walk. They see 5,000 people fed with only five barley loaves. They see Jesus walking to them on the water as they sail across the Sea of Galilee.

They hear things, too. They hear John the Baptist testify that this Jesus is the Lamb of God, the promised Messiah. They hear Jesus talk about himself in ways which prompt the Jews to threaten him with stoning, for they hear in his teaching his claim to be divine. They hear him claim to be the source of contentment and satisfaction, the source of living water and the bread of life.

False advertising

All this is behind the words of faith which Peter utters at the end of chapter six. "Lord, to whom can we go? You have the words of eternal life."

Lots of people claim to have life-giving words. One popular technique today is to change our life through *affirmations*, to repeat over and over something which you want to make true, as in "I am a strong, self-confident person" or "I attract wealth and live with abundance." A refinement of this approach is to use *subliminal* messages, tapes which mask the affirmations under soothing music. I tried this a few years ago with a tape that was guaranteed to make me love exercise. Every day I listened to the tape. The problem was that I still didn't feel like exercising. The truth of the matter is that I detest exercise. Saying otherwise didn't change anything.

Jesus offers words which *do* change things. He offers words of eternal life. His words help us through the two steps of becoming holy, of sanctification: the dying away of the old and the coming to life of the new.

Knowing Jesus

First he offers words about *himself*. Jesus doesn't spend much time in the Gospel of John talking about other people — especially not in this first section. Most of the time he is talking about himself and who he is. That should be our focus as well. The words of eternal life are words about Jesus before they are words about us. We lose ourself in the contemplation of him and who he really is. We learn to know these words by watching Jesus at work in the world around us, by listening to those who testify to him, and by hearing his own words about himself.

Then Jesus also offers words of *transforming power*. "You are healed," he says. "Your sins are forgiven." "You are my friends." But when Jesus speaks these words to us it is not just the voice of a self-help guru on a tape, trying to make us believe something which is not real. This is the voice of the one who was with God at the beginning, through whom all things were made. When he speaks, creation happens. When he declares us a new creation we are made new.

What are you looking for? Whatever you think you are pursuing, you will find it when you find Jesus and hear the words he offers you. Come and see!

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Christian worker in Rwanda murdered, other missionaries evacuated

LIMURU, Kenya (EP) — The Rwandan team leaders of African Enterprise was killed by gunmen April 7, along with his three daughters, as fighting in the central African nation heightened following the apparent assassination of the presidents of Rwanda and neighboring Burundi.

Israel Havugimana, who worked out of Kigali, had worked for many months to bring reconciliation between the two warring tribes. His stand for a peaceful solution to the ethnic violence in the country made enemies among his own tribe as well as the minority Tutsi who form the bulk of the rebel forces in Rwanda. Havugimana and his daughters were killed in their home by unidentified gunmen within 24 hours of the presidential deaths. With the ongoing bloodshed throughout the nation, missionaries have been evacuated.

After a bloodbath on the grounds of Central African University, some 70 foreigners were evacuated to Zaire. The fighting led to the deaths of over 200 people on the church-run campus, reported the Seventh-Day Adventists.

The relief organization World Vision is appealing for funds for victims of recent violence and upheaval in Rwanda. Relief staff are surveying the situation in the country and will respond to specific relief needs when possible.

Dialogue must replace fear

Pope John Paul II urged Catholics in the embattled nation to work toward dialogue and pardon, in a message published by the Vatican press office. He encouraged bishops to guide their churches through the crisis "so that the church may remain for the whole nation a great spiritual force."

Missionaries to Rwanda fear for the fate of Rwandan Christians, who include both Hutus and Tutsis. Members of the Tutsi tribe "really have to fear for their lives, because these vigilante tribes, who are generally Hutu people, are going around searching for Tutsis and trying to just wipe them out," Hooten told Baptist Press.

The Hutu and Tutsi people of Rwanda and neighboring Burundi have a long history of tribal enmity. The Tutsis, heavily outnumbered by Hutus in both countries, were feudal leaders over the Hutus for centuries. The roles began to reverse after both countries gained independence from Belgium in 1962. Since then, the two ethnic groups have been locked in a protracted struggle that has killed tens of thousands and left more than one million homeless.

In the most recent ethnic clash, three cabinet ministers, the interim prime minister, and 17 Jesuit priests have been slain. Red Cross officials have estimated that over 20,000 people have died.

Institute trains indigenous evangelists

ATLANTA, Georgia (EP) — The Haggai Institute, based in Atlanta, celebrated its 25th anniversary in February with a gathering of some 1,200 people from 19 nations. The Institute founded by John Edmund Haggai, trains people from various nations in evangelism, then sends them back to reach their own people for Christ. For the cost of sending one western missionary to a foreign field for one year, the Haggai Institute says it can prepare five nationals for a lifetime of service. Dr. Pat Robertson, president of CBN, commented, "Few men or women in this generation have contributed as much as he [Haggai] has to the force of world evangelism." In 25 years, the Haggai Institute has trained more than 17,000 Christian leaders.

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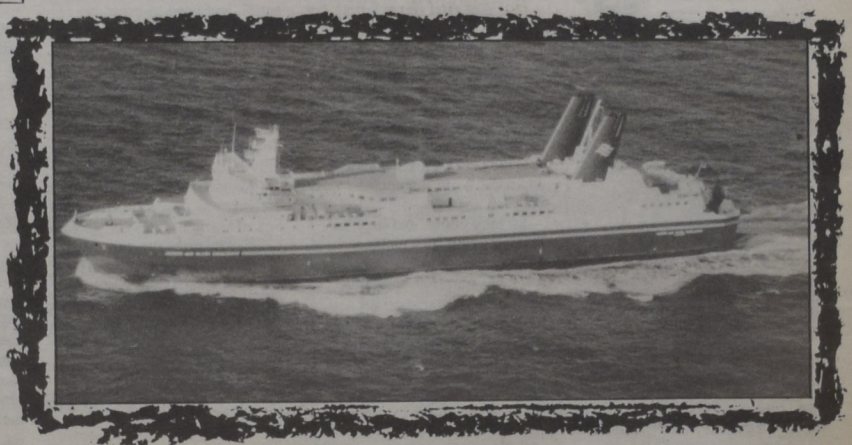
SDJ

Gambling on the restless waves



The MV Joseph and Clara Smallwood

PHOTO: COURTESY MARINE ATLANTIC

Anne Hutten

The ship shudders and shakes as we cross the Atlantic passage between Newfoundland's Port Aux Basques and Nova Scotia's Sydney Mines. This is the *Joseph and Clara Smallwood*, one of the largest ferries in North America. She rides the long swells with an ease born of long practice, dipping and rising, dipping and rising in endless repetition. The more fainthearted among us have taken Gravol to ease nausea. Others sit in the bar with a drink to dispel thoughts of a watery grave.

In the cafeteria, broad Newfoundland accents mingle with those of Quebec truck drivers and anglophone mainlanders. I pick out occasional French phrases: *Bon, bon! quatrieme, de Quebec.* Numbers and places are easiest. An older woman, cane in hand, lurches heavily against a wall as she makes her way down the ship's length.

In the lounge, loud rock music blares from speakers in opposite corners. Then a single male voice takes over, melancholy in its sweetness. Everywhere there is cigarette smoke, clouds of it washing into my bloodstream with every breath, preparing the way for tomorrow's migraine. On this ship, as in most of Newfoundland, smoking is the norm. We were lucky enough to grab bench seats long enough to stretch out on, but there are smokers on either side: a mixed blessing.

The threat of storm

Six hours of bad air, this trip is. Or, as someone described earlier, a "voyage from hell." Certainly it's impossible to ignore the vast waters beneath us, cradling the *Smallwood's* 600 feet of heavy steel plate.

Every soul on board knows that this crossing is more than a day overdue. Wednesday night's storm failed to end on cue, and hurricane-force winds kept the *Smallwood* from docking at Port Aux Basques for 20 hours. She lay anchored six miles offshore, helpless against the metre-high waves that kept her from approaching the Rock. We're now 36 hours behind schedule on our trip home.

Why had they come?

Almighty father, strong to save whose arm has bound the restless wave! The hymn comes unbidden to my mind, even as the man next to us buys another roll of quarters from the purser.

The gambling machines are busy tonight. Twenty-five-cent poker seems to be the game of choice. The machines promise to return 4,000 coins if you win. Bring a cup in case you win, to catch the earnings. Bang bang bang bang goes the fast metallic clatter, echoing through the ship. The purser dispenses styrofoam cups with the quarters, indifferently pushing rolls of coin through the slot below his window. One earnest young man plays two machines at once, obediently following the Insert Coin command. Is this what people travel the ferry for?

Or was it the moose they came to see? Despite highway signs warning of moose crossings, we failed to sight the shaggy beasts until we lined up in the ferry terminal's Lane 8. At its far end sat a trailer carrying two dead moose. The topmost one, a bull with antlers, had been roped into a standing position to best display its pathetic grandeur. A moose licence costs $286 said one American voice. Expensive meat, added another, ignoring the trophy value of mighty prey brought low.

What would we sing today?

And still the ship plows through the black night, its wallowing finally bringing the sick stomach I've tried to avoid. *Who bidst the mighty ocean deep its own appointed limits keep.* Signs on every stairwell identify lifesaving stations and vests, none too reassuringly. Emergency procedures are outlined next to a fire axe.

My tea sloshes over the table. "We hit another hole," laughs the humorist next to us. It's doubtful that the *Titanic* passengers really sang "Nearer My God to Thee" as they met their doom. More probably they were gambling and drinking and telling jokes, ignoring the mighty ocean deep and the Almighty Father strong to save. What would we sing today if the ship faltered?

You gotta keep moving

"Cigarettes don't cause accidents on the road like booze," proclaims the smoker nearby. "I only drink beer once in a blue moon, maybe every two years. Maybe less." The relevance of the conversation escapes me. I wander into the casino to check out the excitement firsthand and ask a player what it's all about.

"You don't expect to win," he says absentmindedly, fingering the handles he hopes will fulfill his desires. "You just play your quarters and try the ones with the highest numbers. You gotta keep movin'."

A Newfoundlander cheers him on.

"Try dis here machine, it's on 30. Here, dis one!" They compare notes on strategy.

"No good playin' one quarter at a time. If you're gonna play you might as well play. Make it worthwhile."

"I won a hundred bucks in the other machine," relates the first man. "Fed it a loony and got a hundred. But you don't expect to win. In Vegas, I might put 500 in, but here it's just quarters. That's just the way it is."

He pulls the handle and wins 60 quarters just as a steward announces the casino's closing.

O hear us when we cry to thee; help those in peril on the sea!

The Reformed Church in Hungary

It has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him... (Phil. 1:29).

Frank Sawyer talks with "Jozsi bacsi" (Uncle Joseph) at the Reformed Seminary, Sarospatak, Hungary.

A visit to Sarospatak, Hungary

PHOTOS: COURTESY FRANK SAWYER

The Christian bookstore in Sarospatak with Reformed church in background

What was and is the Reformed Church in Hungary like? What have been the experiences of Christians there? Let me take you to Sarospatak to find out.

Sarospatak is a small town in northeastern Hungary, a 15-minute drive from the Slavakian border. The town is built along the Bodrog River and is bordered on the north by the foothills of the Zemplen Mountains. Some of the hills are lined with vineyards bearing clusters of grapes which are harvested in October.

A walk down the main street of the town takes you past an old castle, small shops, walled houses with tiled roofs, some modern apartment buildings and a Reformed high school and seminary.

If you enter the seminary building students you pass in the hall greet you saying, "Aldas bekeseg" (blessings and peace).

Sarospatak has always had a special role in the life of the Reformed Church in Hungary: in 1531 the Reformed college and theological seminary was founded there. However, starting in 1951 the seminary was closed for 40 years by the communist regime. It reopened in 1991.

Professor Jozsef Berenyi, an elderly pastor, teaches practical homiletics at the seminary. He is endeared to the students for his patience, his example of Christian commitment, and for his experiences during the long decades of communism. To many people he is simply *Jozsi bacsi*: "Uncle Joseph." I asked him to tell me something about the past.

The communist policy toward the church

Today's church in Hungary is not like it used to be, Jozsi bacsi tells me. Before the communist takeover in 1948 churches were much better attended. There were congregations with a vibrant expression of Reformed life. Today in some of those places there are but a handful of people in church. There were many religious schools: 70 per cent of the schools used to be either Roman Catholic or Reformed; these schools were taken away by the communists and today only two per cent of the schools are Christian. Christian teachers in secular schools lost their jobs unless they agreed not to profess their faith. No teacher during the communist period could attend church.

Muzzling the church

I ask Professor Berenyi: Besides the closing of Christian schools, how else did the communist policies limit the influence of the church?

"There were many limitations," he replies. "For example, where I preached in the city of Debrecen there were 12 informers who listened to the sermons and made reports to the authorities. We were supposed to use sermons sent to us by the mission department of the church, and this mission department was controlled by the communist government office for religious affairs!

"I had to leave Debrecen because I did not preach what the communist policy required. When I was sent away they told me: 'The problem is not what you said but what you didn't say.' And there were many other limitations. Pastors who took the Bible seriously could not visit people or do any kind of evangelization, while those who were the pawns of the communist policy were free to be active among the people."

Controlling the pastors

And what was the policy of placing pastors?

"Well, those who were faithful to the new regime's demands could stay in the cities or were also sent there and could be of influence while those who were faithful to the gospel were sent out to the villages or lost their jobs. There were some pastors who cooperated with the communist regime's policies in order to "save the church" and "save the gospel" for Hungary. But I don't believe the Bible tells us that *we* can save the church or the gospel — and certainly not in such a contradictory manner.

"While we cannot always judge the hearts of many who did not speak up, it is clear that there was a problem then of favoritism. To get ahead you had to have special connections: we called them 'socialist friendships.' Many pastors were too acquiescent. In fact, it has now been found that some were informers who had a 'hot line' directly from the parsonage to the government office."

Banned to a village

Jozsi bacsi was accused of helping to stimulate a revolutionary mindset against the regime, but he says humbly: "I was just preaching the gospel and didn't really mean to pull the Lion's beard."

However, he was sent off to be the pastor in the small, end-of-the-road village of Bojt, where he was kept under police surveillance. The village had only one well (150 metres from the house) and there was no water or electricity in the parsonage, which indeed was in ruins. There were hundreds of mice! He was not allowed to receive guests. He could not attend any meetings other than the church service. He could not go to the theatre or even to a concert.

At night they could not lock the gate or even the house door and three or four times a week the police would wake him up at night to see if there were any secret visitors and check if it was his own wife in bed with him. Before the church service began on Sundays he had to register at the next village, seven kilometres away, by means of a bicycle on a rough road. Sometimes the chain broke and he had to run to get back to the church service on time.

Yet Jozsi bacsi kept his sense of love for his neighbors, and even his sense of humor. He tells me how a Catholic man who was attending some of his meetings in the Reformed Church would confess this "sin" to his priest each time. The priest said that in the future this sin could not again be forgiven. Jozsi bacsi suggested to the man that he say to the priest that in that case he would go to the Reformed Church, since they did not call this a sin there.

No Luthers or Calvins, but wonderful changes

I ask Jozsi bacsi if he thinks there are any Luthers or Calvins among the new students today at the seminary who will reform the church and meet the challenge of the new Hungary.

"No," he replies, "but it is a great sign of blessing that after these decades of communism there are many young people who want to study theology. They will have to be missionaries, often starting all over again in churches that have fallen empty and where the buildings and parsonages are dilapidated. I do not know if many of them are tough enough for this task. However, we must remember that some of them come from homes where the parents are not Christians, and they are taking their own stand for the gospel.

"We must try to meet the needs of the time, but what we need is something more than mere organizational change, since that is like changing the picture frame while the picture remains the same. I think we have something wonderful happening at the seminary, even though I know we must

Continued on p.13...

Intergenerations:
Under 30

An open letter to church leaders from a teen

Kathy Cawsey

The average teenager is probably somewhat like me — busy, normally enthusiastic, sometimes rebellious and often confused. The average teenager is not the rebellious gang member the media seem to picture.

A teen's life is divided into three sections — school, "not school" and weekend. At school, I am involved in numerous clubs and activities, and it is at school I spend most of my energy. School also forms the basis for my social life.

"Not school" consists of my family, homework, any other activities I might have, jobs and leisure time. Weekends are reserved for friends, fun, school projects, family events, leftovers from the week and, for me, church.

'Teenager' a new concept

Being a teen is a relatively new concept. As recently as a century ago, the transition from child to adult took, at most, a few years. When you were old enough to handle a man's work, you were a man, and were treated as such. When you were able to have children, you were a woman, and took a woman's place in society. When the Bible was written, teenagers didn't exist.

Until modern times, the church treated children like mini-adults, and did not realize children have different needs from adults. Eventually, however, people noticed children are fundamentally different from their parents.

Today, we are beginning to recognize a third group — adolescents. The church wavers between treating them as overgrown children and immature adults, yet neither is successful. We need to develop a place for teenagers that is as unique and radical in its own way as Sunday school once was.

Three stages

When I was a child, I believed Bible stories without question, accepting them as the whole and only truth. As I grew older and was influenced by school and the media, I began to doubt. I found it hard to believe in a God who tells us to "love our enemies" but who kills all the first-born sons of the Egyptians and allows the carnage in Bosnia-Herzegovina.

As I tentatively step into the third stage, I begin to look beyond the literal words in the Bible. I make allowances for the contradictions. I realize the Bible presents wonderful truth. At this stage, I try to apply Christian values to my life and to act out my beliefs.

No safety net for adolescents

Today, our church is capable of supporting people in both the first and third stages. It provides stories for children. It gives adults "food for thought" and allows them to interpret the Bible as literally as they wish. For adolescents, however, there is no safety net.

Upon hitting the second stage, most teenagers leave the church because they feel there is no room for their doubts. Fortunately, some come back as adults, having resolved their questions on their own.

So how can we improve the relationship between teens and the church?

To me, the answer lies in two directions. Teens need to overcome the confusion of reconciling church with the rest of life. Secondly, they need to confront the conflict between Christian and societal values.

25 to 1

To understand the immensity of the problem the church faces when it tries to include adolescents, think of the influence of school. At school, we are taught to interpret, judge, contrast, criticize and evaluate. We are taught to search for bias, to uncover metaphor, to look for several layers of meaning.

For every 25 hours spent in school, a teen may spend approximately one hour in church, usually in a passive, sleepy frame of mind. It is no wonder, in most cases, school has a far greater influence on a teen's beliefs and values than the church. Most teens have a multitude of confusion and questions as they sit in church on Sunday. The task of reconciling the knowledge and values taught in school with statements and values from the pulpit and in the Bible is bewildering.

In a world where I am taught evolution, how can I take the Genesis story at face value? In a world where nature always follows scientific laws, how can I help trying to find a "natural" explanation for the "parting of the Red Sea?"

In a world that teaches tolerance, how can I believe in a God who annihilated Sodom and Gomorrah? In a world where I have Muslim, Hindu and atheist friends, how can I be certain I am right and they are wrong?

In a world where child abuse is widespread, why would I want to think of God as a parent? In a world of wars, famine, murders, crimes, intolerance and hate, how can I love an all-caring, all-powerful God?

Alien values

Teens feel there is no mechanism to help them deal with these questions in today's church.

Furthermore, the values of society place less and less emphasis on spirituality. So, instead of searching for answers to these questions, teens turn to other places for rules and standards.

At one time, the values of society were dictated, promoted and enforced by the church and through the family. No longer. Most teenagers receive their values and morals from two sources: school and television.

In school, I learn numbers are important. It is the numbers in the teacher's mark book that count. Once finished school, other numbers take over: the numbers on my pay cheque, my tax form, my bank book. Numbers evaluate me, define me and, in a sense, those numbers are me.

On television, I learn image is important. Without the right image, I won't have either money or sex. Without money and sex, I will not be happy. Image includes clothes, hair, face, weight, height, cars, homes, beer, hygiene. Without the right image, I am inferior.

Through school and media, I am told for many hours a week that numbers and image are important. I am told for one hour a week at church that love and kindness and forgiveness and truth and God are important. It is a wonder the church has the impact it does!

PHOTO: CANAPRESS

Safe place for paradoxes

The church, then, must find a way to help adolescents during the confused, questioning stage. It can teach teenagers how to incorporate their scientific and societal beliefs into their system of faith.

It can allow open debate, doubt and disputes over right and wrong. Adult Christians need to help teens deal with the paradoxes that face all Christians, but which are critical to teens. Teens need the church to be a "safe place" to doubt, grow and change.

Help us, in our faith journey, to build on the skills our educational system has given us. If you help us develop our own faith, rather than trying to hand our faith to us on a platter, our faith will be stronger and healthier.

If the church is to include teenagers, it must do two things: help teens to resolve the conflicts between the world of the church and world of school and media; and teach teens how to evaluate, discover and adopt a value system centred in love.

Love us, value us

I was lucky. I had parents who weren't afraid to discuss faith with me. When I noticed how God seemed to change from the Old Testament to the New Testament to today, they helped me see it wasn't God who changed but people's perception of God. When I rebelled against some of the dictates in the New Testament, we talked about the culture at the time the New Testament was written, and how some rules needed then don't necessarily apply in our culture today.

Most of all, they taught me of God's unchanging, overwhelming love for me and for everyone else. They let me see God will still love me even when I doubt and fail.

And that, more than anything else, is what today's teenagers need from the church — active, aggressive, unfailing love. Love us even when we wear ragged jeans and long hair and nose-rings. Support us when we are hurt or abused. Encourage us when we fail. Cheer with us when we succeed. Value our opinions, appreciate our contributions, laugh with us, cry with us, tease us, hug us.

We may not come to you. Please invite us on the journey.

Kathy Cawsey is a member of Knox Church, Waterloo, Ont., and attends university.

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Advice

The Reformed Church in Hungary

...continued from p. 11

improve in many areas. There is a miracle taking place: the seminary has reopened; we have pastors who for the most part volunteer their time to teach, we also have some professors who are well prepared academically; we have a good spirit among the students."

The Reformed Church in Hungary today

What is the condition of the church today? I ask.

"Today," he answers, "one finds large churches with few worshippers in some places and in other congregations one finds the church full. Where the gospel is being most faithfully preached there are signs of renewal. One of these signs is that young people are once again coming to church. I know about 20 or 25 churches where there are great signs of life and where there are a lot of children and young people now attending.

"But the challenges are great. Many church buildings are in need of repair. You know, on paper this great Reformed Church has two-and-a-half-million members, but no more than 10 per cent of these are contributing financially or even attending worship services.

"There is a lot of formalism. For example, people are now free again to bring their children to be baptized. But they will come in at the beginning of the service. The child is baptized, and then the parents leave with the child and do not even attend the rest of the service."

God's grace and judgment in history

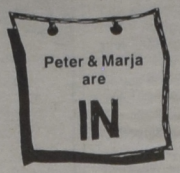
"You know, there once was a large group of Reformed Christians in Hungary who received the gospel," Jozsi bacsi continues. "Then for several decades the full freedom to worship and to live a Christian life were taken away. Our church should remember how Israel marched around Jericho and how the walls fell down. But then, after Achan's sin, Israel could not even conquer the small town of Ai. Israel had to confess its sin. And this is what the Hungarian Reformed Church must also do: we must confess that though we called ourselves a serving church, all too often we served and pleased the communist policies and did not dare to take a stand."

What factors will bring the needed renewal in the church? I ask. "Well, we must overcome some of the divisions. There is only one, large Reformed Church of Hungary, but even those who take the gospel most seriously are too divided. In any case, what we now need is a kind of evangelization of the pastors themselves, who must be awakened to the new challenges and the true spiritual needs."

Who could do this? I wonder.

"Those who have the charismata — the gifts and the leading of the Holy Spirit — whether they be other pastors, church authorities, laypeople or even the young people."

Jozsef Berenyi



Dear Readers:

Sometimes one of our columns generates some back and forth communication not originally meant for publication. One such exchange recently about two issues, soul sleep and the annihilation of the wicked, struck us as particularly helpful. The person who wrote us was very articulate in defending the Reformed view and we decided to base our next two columns on the letters that we wrote each other. Of course, we asked the writer's permission which was granted with these words, "If you wish to clarify for readers what you clarified for me, I have no objection to having parts of my letter used as the occasion for doing so."

Dear P & M (1st letter):

In the Nov. 26, 1993, issue of CC your column dealt with the intermediate state and what happens to the Christian immediately after death. Your explanation of Paul's metaphor for death, i.e., falling asleep, left me with the impression that you believe in soul sleep.

Granted, we do not know every detail about the life to come, but the [Reformed] confessions seek to summarize what we do know from Scripture. The catechism says that "my soul will be taken immediately after this life to Christ its head" (Lord's Day 22, Q & A 57).

The fact that Paul labels the death of Christians as "falling asleep" doesn't contradict the biblical teaching of a conscious existence with Christ between death and resurrection. "Falling asleep" isn't a metaphor that we can use to reinterpret more explicit teaching about the intermediate state. "Falling asleep" is a euphemism Paul uses because he doesn't want to apply the word "death" to a Christian person.

To explore the scriptural teaching on the intermediate state, we should turn to passages that speak of it explicitly (Luke 23:43, Philippians 1:21-23, 2 Corinthians 5:5-6). Anthony Hoekema, referring to [Christ's words to the thief on the cross in] Luke 23:43, says, "Surely soul sleep is here excluded, for what would be the point of saying these words if the thief after death would be totally unaware of being with Christ in Paradise?" And Paul says in Philippians 3:23, "My desire is to depart and be with Christ, for that is far better."

*Hoekema comments that Paul is "clearly rejecting the thought that after death he will enter into a state of soul sleep or non-existence. For how could soul sleep or nonexistence be 'far better' than the present state, in which he does have a conscious, though imperfect, fellowship with Christ?" (*The Bible and the Future, *p. 104).*

Dear Soul Sleep (our response):

Regarding soul sleep: we don't believe in it either. We just happen to be attracted to C.S. Lewis' understanding of life after death as entering an experience of time that is eternal while those of us on earth remain bound to the ticking of the clock. We think you're completely right in calling Paul's use of "sleep" for death a euphemism. When we dealt with it we meant to get across the idea that waking and sleeping, the two ways that we now experience time, are as close as you can get in human vocabulary to comparing the "now" experiences of life and death in Christ. Sorry if we didn't express ourselves well enough to avoid giving the impression that we believed in "soul sleep."

Dear P & M (2nd letter in response):

I appreciate your clarification regarding soul sleep. Given the mystery of how eternity transcends time (or simply kicking around the implications of Einstein's theory of relativity), it may well turn out, from the perspective of the new creation, to be a non-question to ask what happens between the "time" of death and resurrection. Meanwhile, however, from the time-bound perspective in which we live, we're taught to trust that "absent from the body" means "at home with the Lord."

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Irene Bom, Marian Van Til and Bert Witvoet.

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Note: All rates shown above are GST inclusive

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

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NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Marriages

HIEMSTRA-LISE:

Bill and Martha Hiemstra and Louis and Joanne Lise would like to announce the happy event of the forthcoming wedding of our children

SOPHIA JANE
and
CHARLES JOHN

with joy and thanksgiving to the Lord. They will be joined in Christian love on Saturday, May 14, 1994, D.V., at two o'clock in the afternoon in the Listowel Chr. Ref. Church, pastor Wald De Ruiter officiating.

Future address: R.R. 3, Listowel, ON N4W 3G8

Thank You

BOOT:

Thanks to our children, relatives and friends for making our 40th wedding anniversary unforgettable.

John and Co Boot, Scotland, Ont.

Anniversaries

1949 May 9 1994

"I will instruct you and teach you in the way you should go; I will counsel you and watch over you" (Ps. 32:8).

JIM and WILMA BERGSTRA
(nee BOUMA)

We praise God that He has indeed instructed them and watched over them in His way for 45 years of marriage.

Mary & Dick Both Bergstra
Marianne, Suzy, Jared, Aaron, Willem
Stuart & Susan Glover Bergstra
Jamie, Findlay, Evan
Gary & Iran Exel Bergstra
Tom & Wilma VanderZugt Bergstra
Caitlin, Peter, Graham, Marlyse, Janelle (dec.)
Ray & Marilyn Shappy Bergstra
Nigel

You are invited to an open house on May 10, 1994, at the Chr. Ref. Church Fellowship Hall, Owen Sound, Ont., from 7-10 p.m.

Best wishes only.

Please call (519) 371-2363 for directions.

Home address: R.R. 5, Owen Sound, ON N4K 5N7

Anniversaries

Maassluis St. Ann's
the Neth. Ont.
1949 May 4 1994

With thankfulness and praise unto God, we are happy to announce the 45th wedding anniversary of our parents and grandparents

PAUL and JOHANNA DROPPERT
(nee VAN ZANTEN)

We are thankful for all the love and care you have so freely given to us.

Congratulations and love from your children and grandchildren:

Elly & Martin Boerefyn — Grimsby
Tim, Jeff, Lisa, Stephen, Carolyn, Sarah, Jennifer, Richard
Corrie & Pete Snieder — Holyrood
Michelle, Johanna, Nicolas
Leo & Beatrice Droppert — Wainfleet
Jason, Jeremy, Timothy, Joshua
Paul & Diane Droppert — St. Catharines
Rachel, David, Brian, Steven

If you would like to offer congratulations you are welcome to an open house on Saturday, May 7, 1994, from 10 a.m. - 4 p.m. at the home of Martin and Elly Boerefyn, 136 Mountain St., Grimsby, Ont. Phone 945-1673. (QEW, take Christie St. cut off, straight up the mountain, 2nd house past gas station.)

Home address: Reg. Rd. 65, R.R. #2, St. Ann's, ON L0R 1Y0

Congratulations to Jerry and Tena Degroot on the occasion of their 60th wedding anniversary!

May 9, 1994

JERRY and TENA DEGROOT

Happy 60th anniversary mom and dad!

With love from your children:

Bert & Bea Degroot — Chatham, Ont.
Hank & Jane Lammers — De Roche, B.C.

11 grandchildren and great-grandchildren.

We praise God for His faithfulness and love to all of us.

Open House from 2-4 p.m. May 14, 1994 at Essex CRC.

For Rent

Pleasure or Profit

Rubber stamp shop supplies for sale in South-Western Ontario. Owner retiring. Ideal for starting a small business. Great as a hobby, too! Included are blocks, handles, rubber, pads, drill, press, cabinets, logos, etc. Make a deal! If you are interested, write to: **File #2617, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Anniversaries

Congratulations to Ary and Marie VanderKooy (nee Vander Knaap) on the occasion of their 50th wedding anniversary!

1954 May 7 1994

With thankfulness to our God, we are happy to announce the 40th anniversary of our parents

ARTHUR and EDITH BERKEL
(nee DYKSTRA)

With love from your children and grandchildren:

Peter & Carolyn — Delta, B.C.
Jill, Sara, Nathan
Ted & Darlene — Simcoe
Michael, Paul, Timothy, Grace
Roger & Wilma — Tillsonburg
Kristen, Jenny, James, Danielle
Marilyn — Beamsville
Don & Julie — Simcoe
Alex, Carly, Drew
Annette & Wayne — Simcoe
Jeylene, Chad
Brian — Simcoe

Home address: R.R. 4, Simcoe, ON N3Y 4K3

1954 May 5 1994

With praise and thankfulness to God

PETER and GERTRUDE SCHUURMANS
(nee DEROOS)

hope to celebrate their 40th wedding anniversary.

With everlasting joy and praise we thank the Lord for the many blessed years He has given to them and may God bless you with many more.

"Your word is a lamp to my feet and a light for my path" (Ps. 119:105).

With love, your children:

Neil Schuurmans
Bill & Margaret Schuurmans — Kemptville, Ont.
Robin, Lori
John & Anita Schuurmans — Munster Hamlet, Ont.
Christopher, Gregory
Ann Schuurmans — Ottawa, Ont.
Gertie Schuurmans — Summerside, P.E.I.
(coming home soon!)
Oscar Schuurmans — Ottawa, Ont.

Home address: 220 Viewmount Dr., Apt. 123, Nepean, ON K2E 7M5

Anniversaries

Rozenburg Cayuga
1944 May 16 1994

"Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus" (Eph. 5:20).

ARY and MARIE VANDERKOOY
(nee VANDER KNAAP)

will celebrate 50 years of marriage. We, their children and grandchildren, praise God for this blessing and pray that the years ahead may be a continuous celebration of God's goodness.

Their children:

Tena Postma — Niagara Falls, Ont.
Michele, Tony & Denise
Nellie & Peter DeHaan — Smithville, Ont.
Lisa & Jeff, Steven & Claudia, Heather, David
Evelyn & Jack Dam — Vineland
Stephanie, Martin, Jonathan
Joyce & Charles Fisher — Caledonia, Ont.
Tena, Joey, Jan-Marie, Audrey
John & Marlene VanderKooy — Cayuga, Ont.
Todd, Ryan, Emelie
Kathleen & Herman VanderLeest — Surrey, B.C.
Aaron, Dana, Bryan, Andrea, Adrian, Nadina

Special opa and oma for:

Ben & Femmy Walpot — Cayuga, Ont.
Bernadine & Huey Verstaten (Conrad)

We hope to celebrate this occasion with our family and friends on Saturday, May 14, 1994, in the Maranatha Chr. Ref. Church, 33 King St., York, Ont. Open house from 1:30-4:30 p.m. Wheelchair accessible.

Home address: R.R. #4, Cayuga, ON N0A 1E0

Classifieds

Anniversaries

Leek, Gr. Woodstock, Ont.
1939 May 10 1994
"The eternal God is thy refuge" (Deut. 34:27).
With thankfulness to the Lord, we joyfully announce the 55th wedding anniversary of our parents and grandparents
JOHN and BONNIE LOOPER
With love from:
Ywe & Barbara Looper — Vedder Crossing, B.C.
Heidi & Sylvain, Ywe & Julie, Carl
John & Pat Looper — Orleans, Ont.
Ian
Jenne & Jackie Looper — London, Ont.
Amy
Albert & Liz Looper — Kerwood, Ont.
Jason, Julie, Carolyn, Mark, Amanda, Lorraine, Jonathan, Terry
Home address: 203 Brenda Cresc., Woodstock, ON N4S 7R8

Happy 44th anniversary Mom and Dad!
to
JOE and ANNE VANDERSTELT
(nee VANKRUGTEN)
of Dunnville, Ont.
"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Phil. 4:6,7).
From your children and grandchildren:
Connie & Peter DeGroot
David, Sarah Anne
John VanderStelt
Wilbert & Marlene VanderStelt
Jeffrey, Matthew, Robyn
Jocelyn VanderStelt
and Trudy & Ken Chastkavich way over in sunny warm Squamish BC!

Accommodation

HELP. Two families of pre-seminary students at Redeemer College, Ancaster, Ont., require **affordable housing**. Both families have four children. We have been told to vacate Redeemer College residences by August 1. Housing must be reasonably close to Redeemer. If you can be of assistance, please call George and Tena Holthof at **(905) 648-9134** or Paul and Rena Hoornweg at **(905) 304-1307.**

Personal

I am looking for a **sincere fun-loving** man from Ontario, age 55-60. I am a fun independent Christian gal. To be home or roaming around, I find great. Is there anyone out there who will be my mate? All letters will be answered and kept confidential. Please send letters to **File #2618, c/o Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1**

Obituaries

Wijckel, Fr. Townsend, Ont.
June 27, 1922 March 20, 1994
"Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23:6).
On the Lord's day, his favored day of the week, March 20, our Heavenly father, called to glory His child, our beloved husband, heit and pake
RUURD (RUDOLF) STEGENGA
after a lengthy illness at the age of 71 years.
He will be sadly missed and remembered by his beloved wife Jean Stegenga Folkertsma after a happy marriage of 45 years.
Children:
John & Annette Stegenga — Jarvis, Ont.
Karen, Heather, Kelly, Laurie
Jeanette & Ben Hogeterp — Simcoe, Ont.
Bradley, Wendy, Daniel, Melanie
Frank & Rosalie Stegenga — Abbotsford, B.C.
Michaela, Trishia
Judy & Ray Schonewille — Hamilton, Ont.
Becky, Matthew
Theresa & Barry Weaver — Simcoe, Ont.
Jesse, Mandy, Kaleb, Keshia
Bernice Stegenga — Gabriola Island, B.C.
Revelation 2:10b.
He is also remembered by two sisters and three brothers in the Netherlands, many nieces and nephews.
Funeral service was held at the Ebenezer Chr. Ref. Church in Jarvis, Ont. on March 23, 1994, at 11 a.m., Rev. Riemer Praamsma conducting.
Place of interment, Erie Chalmers Stone Church Cemetery.

1930-1994
The Lord called home
JOHN VANDONK SR.
Beloved husband of Frederika (Blyleven) Vandonk of Kitchener, Ont., on Tuesday, April 19, 1994.
John Vandonk is survived by eight children:
Charlie & Lisa Vandonk — Cambridge
John Jr. & Pat Vandonk — Kitchener
Gord & Sue Vandonk — Kitchener
Bernie & Lynne Vandonk — Kitchener
Emily Vandonk — Morriston
Rich & Julie Vandonk — Waterloo
Annette Vandonk — Regina, Sask.
David Vandonk — Kitchener
and 11 grandchildren.
Two sisters, Marion and John Slik of Kitchener, Ont. and Nicky and Gerry Jeeninga of Renfrew, Ont., and two sisters and one brother in the Netherlands.
Funeral service was conducted by Rev. Jacob Kuntz on Friday, April 22, 1994.
Correspondence address: Mrs. Frederika Vandonk, 61 Lancaster St. E., Kitchener, ON N2H 1M5

Obituaries

Three weeks from her 90th birthday, quietly in her sleep,
HENDRIKA JOHANNA NUMAN-VANZEUMEREN
was taken to be with her Lord on April 14, 1994. Resident of Holland Christian Homes in Brampton, Ont., where she had lived for the past 10 years.
Predeceased by Barend Van-Zeumeren in 1955, and Rev. Henry Numan Sr., in 1982.
Lovingly remembered by:
Meta & Cor Bonsma
Bert & Hilda VanZeumeren
John & Gerry VanZeumeren
Hank & Ria VanZeumeren
Herman & Freda VanZeumeren
Irene & Jim VanderWoerd
Elly & Pat Johnston
Leida & Dan VanBeilen
Ena & Dick Mostert
Ralph & Klara Numan
Henry & Aileen Numan
Gerry & Christine Numan
Fred & Hilly Numan
49 grandchildren and 51 great-grandchildren.
2 Corinthians 4:16-18.
Correspondence address: H.J. Van-Zeumeren, 59 Church St. E., Brampton, ON L6V 1G1

Teachers

BRANTFORD, Ont.: Brantford Chr. School invites applications for a **43% position** in **Grades 3 and 4** to teach core subjects. We are also looking for a **music and French teacher** in **Grades 5-8 (20%)**. Both openings are for the 1994/95 school year and may be combined into one position. Interested applicants may send their resumes, applications and/or inquiries to:
Mr. Chris Vander Veen, Principal
Brantford Chr. School
7 Calvin St.
Brantford, ON N3S 3E4
Phone (519) 752-0433

BURNS LAKE, B.C.: Burns Lake Chr. School is seeking **three teachers** to take up the challenge of helping our school develop its potential in its second year of operation. Our school has multi-grade classrooms for primary/elementary grades, plus Kindergarten.
Please contact us at:
Burns Lake Chr. School
Box 574
Burns Lake, BC V0J 1E0

COBOURG, Ont.: Opening for **part-time** (appr. 30%) **Grade 7-8** teacher with strengths in language, art, music and P.E. If you are creative, enjoy teaching and love young people, please send application to:
Henry Lise, Principal
Northumberland Chr. School
R.R. 5, Cobourg, ON K9A 4J8

Teachers

HUDSON'S HOPE MARANATHA CHRISTIAN ACADEMY is accepting applications to fill a **position at the primary level**. Experience in teaching multi-grades and some training in learning disabilities would be beneficial. Address all inquiries to:
Audrey Anderson
Education Committee Chairperson
Hudson's Hope Maranatha Christian Academy
Box 239, Hudson's Hope BC
V0C 1V0
Phone (604) 783-9412 (Res.)
Fax (604) 783-9498

ORANGEVILLE, Ont.: Orangeville Ch. School invites applications for a **definite intermediate/remedial teaching position** (50%). The ability to teach instrumental music would be an asset. Please forward letter of application and resume to:
Mr. George Hoytema, Principal
P.O. Box 176
Orangeville, ON L9W 2Z6
Phone: (519) 941-3381

Teachers

WOODBRIDGE, Ont.: Toronto District Chr. High School invites qualified teachers to apply for a **possible full-time position** consisting of **music and another subject area**. Please send resumes or address inquiries to:
William Barneveld, Principal
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8
Phone: (905) 851-1772

Exchange

We're looking in the **Calgary area** for an **exchange of vacation possibilities**. We offer our home in St. Catharines, Ont., or our car and tent trailer in exchange for a car and trailer or recreational vehicle for the last three weeks in July. We hope to travel through Alberta and BC. If interested, contact Bert and Alice Witvoet at (905) 684-3991 (after 5 p.m.) or at (905) 682-8311 (during office hours).

Job Opportunities

Part-time regional reporter

Christian Courier is looking for a part-time regional reporter in southern British Columbia. The assignment involves writing two or three news stories a month about people or events that are significant and of interest to the Reformed/Christian community. This is an exciting assignment for someone who enjoys writing and keeping abreast of events and doesn't mind picking up a phone. Journalistic training and experience preferred. **Please apply to Bert Witvoet, editor.**

Miscellaneous

Hire a student!

Summer Job Market

This summer why not hire a student to help you ease your workload and get some extra things done? Beginning March 25, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Classifieds

Job Opportunities

Therapist needed

Salem Christian Counselling Services, Hamilton, Ont., has an opening for a part-time, fee-for-service therapist, specializing in family, child and adolescent counselling.
Requirements: A committed Christian with Masters level clinical training.
We offer: A collegial Christian working community, clinical supervision, secretarial services, and a P.D. budget.
Please send resume to:

Rev. Albert Dreise
Salem Christian Counselling Services
1 Young St., Suite 512, Hamilton, ON L8N 1T8
Phone: (905) 528-0353; Fax: (905) 528-3562

The Seafarers Centre is Seeking Volunteers

The Seafarers Centre in Montreal is seeking committed Christian volunteers, preferably married couples, to help in our ministry to seafarers during the busy cruise ship season **(June through October)** of 1994.

We have an exciting ministry in one of North America's most attractive cities.

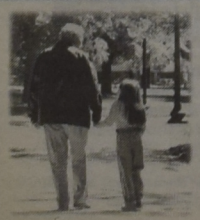
We are looking especially for volunteers who enjoy talking with all kinds of people and who desire to share Christ's love with others.

A furnished apartment is provided. A one-month stay is suggested.

For more information please contact:
Rev. Mike Winnowski, 201 rue de la Commune West, Montreal, QE H2Y 2C9 Canada, or telephone (514) 844-1476 (days) or 731-7398 (evenings).

Seeking a Pastor

The **Christian Reformed Church** of **Georgetown, Ont.**, is seeking an ordained pastor to work in team ministry, leading us in preaching, teaching and pastoral care, with proven ability for and commitment to youth ministry. A church profile is available upon request. Contact the **Calling Committee, Georgetown Chr. Ref. Church, P.O. Box 45, Georgetown, ON L7G 4T1.**



He's got a pacemaker.
She's got a grandfather.

Your donations help give someone a second chance.

HEART AND STROKE FOUNDATION

Job Opportunities

FULL-TIME Position in sow-herd management. If you are an innovative teamplayer, challenged in this field with the ability to succeed, I can offer you an attractive working environment, home and compensation. **Ask for Ron Burgsma (519) 529-7697 (evenings).**

Summer Job Market

ANCASTER, Ont.: Pre-seminary student at Redeemer College needs work for summer. Looking for jobs in home renovations, decks, trim carpentry, or floorcovering installations. 20 years experience, have operated own business. Willing to sub-contract from home builders. Have van and own tools. I'm 38 years old with wife and four children. Phone **(905) 648-9134** ask for George Holthof.

HAMILTON, Ont.: 23-year old student graduating with a bachelor of Christian Studies degree in business administration seeking employment anywhere. 3 years secretarial experience. Working knowledge of ACCPac, WordPerfect 5.1,Lotus 1-2-3 and Ultimate Database.Also have experience as a health care aide. Call Marilyn at **(905) 389-3072.**

HAMILTON, Ont.: 19-year-old college bound male seeking summer job. Available June 25. Willing to do indoor or outdoor work, ranging from coalminer to astronaut. **Call Fred at (905) 383-0119** in **Hamilton**, Ont.

Summer Job Market

If you believe that honesty and integrity far outweigh political correctness, please read the following ad: **RBC student looking for summer employment** paying "Big Bucks". Willing to work hard for it. Tuition isn't cheap these days! Call Tim at:
(616) 669-9859 before May 7
(905) 934-3547 after May 7

University student in biology and environmental studies (25 years old), seeking summer employment in Niagara region. Six years secretarial experience, WordPerfect, PlanPerfect, DataPerfect, spreadsheet, AccPac, multi-lingual.
Please call 682-9068 (evenings)

GRAND RAPIDS, Mich.: Alison Seinen, student at Calvin College looking for summer employment. Have had experience working with children, but am willing to consider any possibilities. **(616) 954-4929.**

MISSISSAUGA, Ont.: Paula Wubbenhorst (17 years old). Experience includes cash register operation, keyboarding and desktop publishing. Seeking employment in any of these areas. **Call (905) 826-2504.**

For Rent

APARTMENT AVAILABLE — very close to the Western University and King's College campuses in London, Ont., from **May 1 - Sept. 1, 1994.** Two-bedroom $400 monthly.
Call (613) 838-3235

Summer Job Market

WILLOWDALE, Ont.: Student graduating with Honours Economics degree, looking for summer employment in business or finance, but will work at anything. Lawn maintenance experience. **Call (416) 221-3396.**

CAMBRIDGE, Ont.: 17-year-old diesel technician student seeking employment on a dairy farm. Experienced in haying, worked on pig farm, and have worked in automotive and small engine fields. Own car. Adaptable, eager to work hard anywhere. **Chris Van Dixhoorn at (519) 623-9924.**

NIAGARA REGION, Ont.:
NEED spring cleaning, lawn cutting, eavestrough cleaning, small painting jobs, or driveway sealing?
Call MR. ODD JOBS
(905) 984-8397
Owned/operated by university student. MR. ODD JOBS developed out of frustration with current job market. Thank you for your support.

KINGSTON, Ont.:
18-year old student living in Kingston, Ont., wanting a summer job. Able and willing to train and work for any job. **Call Terry Smedes at (613) 544-6385 after 6 p.m.**

GEORGETOWN, Ont.:
Hardworking, physically active, bicycling fanatic **17-year old girl,** desperately looking for a summer job. I'm willing to do anything from farm work to child care, gardening, vacuuming, cooking, housework. You name it, I'll do it. **Call Andrea at (905) 877-9998.**

ST. CATHARINES, Ont.: 16-year-old student eager to work during summer months. Experienced babysitter but will consider any type of work. Please call Renee Numan at **(905) 937-6046.**

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Lynda Van Der Kooi
(705) 742-3165

Congratulations

The Board of Durham Christian High School, Bowmanville, Ont., congratulates its Principal, **Ren Siebenga**, on 25 years of faithful service. We invite Society members, friends, former staff and alumni for an evening of celebration and farewell on Saturday, June 11, 1994, 7 p.m., at DCHS. For further information please write or call **Durham Christian High School, 340 Scugog Street, Bowmanville, ON L1C 3K7, phone (905) 623-5940. R.S.V.P. by May 27, 1994.**

40th Anniversary
Immanuel Christian School
Aylmer, Ont.

Praise and Worship Service
at
Aylmer Christian Reformed Church
South Street W., Aylmer, Ont.
for forty years of being in God's care
May 7, 1994
6:30-7:45 p.m. open house; 8:00 p.m. program
Everybody welcome.
*** Songs * Special Music * Prayer * Solos ***
***Group Praise * Readings ***

Classifieds

Miscellaneous	Events	Events	Events

Church News

Christian Reformed Church
Calls accepted:
— Immanuel, Cornwall, Ont., Rev. Allan Groen of Trinity, Edmonton.

JOIN THE C C SPRING 1994 CAMPAIGN

Many magazines and tabloids in Canada are struggling and C C is no exception! If each subscriber would gain us **one** new subscriber before the end of May 1994, we would, in one wonderful swoop, be where we were 10 years ago. Look around you — you'll see signs of new life everywhere. Why not blossom with the lilacs and hatch with the robins? Convince only **one** person or **one** family that **Christian Courier** is worth subscribing to. Send us this coupon today and we will send you a copy of **Building on the Rock**, Rev. Henry Van Andel's insightful meditations on Christ's Sermon on the Mount.

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Address: _____

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Clip this out and send to:
Christian Courier, 4-261 Martindale Road
St. Catharines, ON L2W 1A1

Calendar

April 30 The King's University College 8th graduation convocation, 2 p.m., West End CRC, **Edmonton**, Alta. Guest speaker: Dr. Brian Stiller, Exec. Dir. of the Evangelical Fellowship of Canada.

May 5 25th Anniversary of the North Edmonton Chr. School, **Edmonton**, Alta. Anniversary program on May 5. Pig Roast & reunion on June 3.

May 7 40th Anniversary of the Immanuel Chr. School, **Aylmer**, Ont. Open house 6:30-7:45 p.m. Program at 8 p.m.

May 7 Sixth annual "Springfest" hosted by Calvin Chr. School, Dundas, Ont. From 8:30 a.m.-3 p.m. at the Community Centre, King & Market, **Dundas**, Ont. A fun day for the entire family! Admission is free.

May 18 Mini convention celebrating 40th anniversary of the Bowmanville-Quinte-Ottawa region of the Can. Fed. of Chr. Ref. Women, at 9:15 a.m., Days Inn, **Kingston**, Ont. Speakers: Dr. Willis Van Groningen and Rev. Devona Wiederick, Tickets $16. Order by May 1 from S. Tadema (613) 384-3431.

May 19 Special mission emphasis meeting, 8 p.m., Immanuel CRC, **Hamilton**, Ont. Speaker: Rev. Wm. Van Tol, director World Missions Int. Also featuring the "Immanuel Praise Team."

May 20-23 Young Calvinist Federation's 20th anniversary all-Ontario convention, hosted by Niagara League, at Brock University, **St. Catharines**, Ont. Info.: Tina VanGeest (905) 892-1429.

May 20-24 "Reformed Engaged Encounter" weekend at the Pearce Williams Christian Centre, **Iona Station**, Ont. Info.: (905) 935-6875.

May 28 Graduation ceremonies, 2 p.m., Redeemer College, **Ancaster**, Ont. Speaker: Dr. John Redekop on "What makes a college Christian." President Rev. Henry R. De Bolster will also be recognized.

June 6-10 "Milk & Honey Summer Festival," a Christian vacation experience focussing on the theme, "Not by Bread Alone." At Redeemer College, **Ancaster**, Ont. Call Janet at (905) 648-2131.

June 8 Twenty-fifth anniversary "Hollandse Dag," 10 a.m., Community Centre, **Moorefield**, Ont. Speaker: Rev. L. Schaafsma. Take your own lunch and cup along!

June 17 "Christian Singles and Single-Again" conference/retreat at the Bible Conference Centre, **Guelph**, Ont. Info.: Andy at (905) 521-8968 or Liz at (905) 522-8207.

June 23-26 "Canadian Christian Festival IV," at Copps Coliseum, **Hamilton**, Ont. Theme: "Sharing the Joy." Speakers include: George Carey, James Forbes Jr., David Mainse, Jean Vanier (Founder of L'Arche) and Lois Wilson. Info.: (905) 523-3100.

June 25 Christians across Canada participate in "A Day to Change the World," as part of the "Global March for Jesus." Watch for local announcements. Info.: (416) 778-7080.

July 11-22 Summer School at Wycliffe College, **Toronto**, Ont., sponsored by Wycliffe and ICS. Speakers include: Grant LeMarguand, Harry Fernhout, Edith Humphrey, James Olthuis, Mary VanderVennen and Loren Wilkinson. Registration and info.: (416) 979-2870, fax: (416) 979-0471.

July 28-Aug. 1 ICS Ontario Family Conference, at HDCH, **Ancaster**, Ont. Theme: "Living in Grace: Forgiveness and Hope in Uncertain Times." Featured speaker: Dr. Lewis Smedes (Fuller Theological Seminary). Info.: (416) 979-2331.

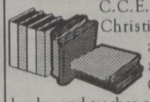
Aug. 19-21 40th anniversary celebration weekend at the CRC, **Vernon**, B.C. Friends, former members and pastors are invited to attend. Info.: (604) 549-1746.

LOOK FOR OUR BOOK REVIEW ON PAGE 7

(NC)—The Canadian International Development Agency (CIDA) assists refugees and victims of war such as this Cambodian boy in Phnom Penh. In 1992, CIDA allocated one million dollars in development assistance to Cambodia.

CIDA Photo: Roger Lemoyne, Cambodia

APPEAL FOR HELP!



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Comment

To judge or not to judge

"Most of us draw the line somewhere"

Kenneth S. Barker

One of the sayings of Jesus which has caused great confusion and not a little mischief in our day is the familiar, "Judge not, that you be not judged." It's frequently used to suggest that we should make no value judgments. On occasion it's used in a manipulative fashion to terminate a good discussion. After all, no one wants to be judgmental.

But can we refrain from making judgments? Some of the people who quote Jesus in support of a more open life-style can still pass judgment — and rightly so — when it comes to the molestation of children, the mistreatment of women, the pollution of the environment, and the danger of a nuclear holocaust. Most of us draw the line somewhere.

We can't function as human beings without making judgments, without encouraging our young people or business people or politicians to distinguish between what is right and what is wrong. We judge ourselves and other people. We wouldn't be morally responsible if we did otherwise.

And I seriously doubt whether Jesus intended us to abandon all responsible judgment. As George B. Caird, the distinguished New Testament scholar, pointed out, Jesus' statement on judgment was immediately balanced by "Do not give dogs what is holy; do not throw your pearls before swine," two statements which obviously call for critical judgment.

We are to judge others as we first judge ourselves: fairly and honestly

Jesus passed judgment upon the self-righteous Pharisee who despised others; upon those who refused to help the man beaten and robbed and left by the roadside; upon the elder brother who refused to celebrate the safe return of the prodigal; upon the unscrupulous money changers in the temple.

And in a day when a wide variety of liberation theologies are in vogue, we should remember that Jesus was also critical of those who wanted to make him the leader of a military-political movement, those who wanted to take up the sword in his cause.

Plucking out eyes

But if Jesus *didn't* mean to exclude all judgment, what did he mean when he told his disciples not to judge others?

The answer is to be found in a device called hyperbole — reinforcing arguments by overstating them.

Overstatement can be found quite frequently in the teaching of Jesus. When he said, "If your right eye causes you to sin, pluck it out and throw it away; and if your right hand causes you to sin, cut it off and throw it away," was he calling for the literal mutilation of the body? When he said, "If any one comes to me and does not hate his own father and mother and wife and children and his brothers and sisters, yes and even his own life, he cannot be my disciple," was he encouraging us to hate people? I doubt it.

People on the theological left can be just as vicious in their criticism as any of the old-time fundamentalists.

PHOTO: THE CHURCH IN HISTORY

Nor did Jesus discourage important ethical debate; he was rather making a distinction between judgment and judgmentalism; between proper and necessary judgment on the one hand and a harsh and self-righteous judgment on the other.

Not with spite

We are to judge others as we first judge ourselves: fairly and honestly but not with malicious spite. Even more importantly, we are to judge ourselves and others in the context of God's gracious love and forgiving mercy.

Several years ago a number of North American evangelicals, including Carl F.H. Henry, called for a move beyond the negative and ill-spirited criticism which had often characterized the fundamentalist movement. In more recent times, historians such as George M. Marsden have documented the distinction between ill-spirited fundamentalists and conservative evangelicals.

People like Henry and Marsden are not naively suggesting that we can or should avoid making critical judgments. They are rather calling for fairness and courtesy in our use of judgment.

Just as arrogant

My reference to judgmentalism among conservatives is not intended to suggest that only they are susceptible to such malpractice. In the course of my ministry I have found that some people on the theological left can be just as arrogant, unmerciful and even vicious in their criticism as any of the old-time fundamentalists.

Whatever our theological conviction, we need to be reminded by Jesus to judge others with accuracy and respect, within the context of God's redemptive love.

Kenneth Barker is the founding editor of Theological Digest & Outlook, an organ of the Church Alive renewal movement in the United Church of Canada. Reprinted with permission.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.
As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 27**.

Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

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Stan de Jong
Manager

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On Nov. 18, 1993, Hendrika Postman Hofman died at the age of 97 in Picture Butte, Alta. She was the last surviving charter member of the first organized Chr. Ref. Church in Canada. The Hofman family arrived in Canada in 1904. They homesteaded west of Lethbridge, Alta., and helped start the Nieuw Nijverdal CRC, which later became known as the Nobleford CRC. Hendrika married Martin Hofman in 1921. They had four children, one of whom is Tymen, the author of a fascinating book about this early pioneer period.

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Church press

Jacob Kuntz

quotes

Cri de coeur from Newfoundland

In the* Catholic New Times *of March 20, 1994, we found, in a column called "The Front Burner," a moving article entitled, "The death of a way of life," written by Father Edward Brophy. Brophy is a parish priest in Newfoundland. What he writes reveals what lives deep in the hearts of those who see what is happening to Newfoundland since fishing came to a virtual standstill.

"There was a time when I loved Newfoundland. I can honestly say I loved her very stones.

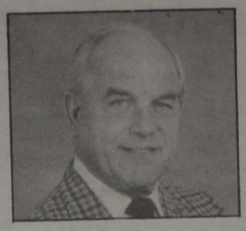
"But I have changed, and so has she.

"I no longer love her. I loathe her. I feel only sadness when I think of her. The place I once knew and boasted about is different. The energy, the life, the spirit of the place is draining away, and I am watching the death of the province I once loved. I look at rural Newfoundland, outport Newfoundland, and it is like a wake in a retirement village.

"The great men, the fishermen who went down to the sea in ships — Churchill called them "the greatest small boatsmen in the world" — have moved away from boats, nets and gear and now stand about all day idle in the marketplace. Or worse again, these great men of the sea go to school and learn useless pieces of information which neither enriches nor satisfies. In fact, these highly trained professional men, fishermen, go to school and feel diminished.

"I am grieving over the death of a way of life. Something great in Newfoundland is being taken away.

"Skills are being lost, I grant you, but more important, the fire, the desire, the pride is also draining away. And fishermen's mouths are being shut by NCARP payments — money,



loose change from Ottawa, so that fishermen will keep their mouths shut.

"Does Ottawa care? Not really. Are they going to let all these people along the coast of Newfoundland and Labrador simply wither on the vine because they are a quiet people, not used to making noise, not rocking the boat?

"Do they care that a way of life is dying there? They couldn't care less, as long as we keep our mouths shut. If every Newfoundland community dies one after another — nobody from Ottawa will come for the wake. Next month they'll send down some money for a make-work project. A Newfoundland fisherman will shovel rocks into a pile and another Newfoundland fisherman will shovel them into another pile.

"As a preacher of the good news about Jesus Christ, the Son of God, I ask, Am I wrong? Am I the only one who feels this way? Is a way of life dying in rural Newfoundland?

"I'll say this in conclusion. Only this. I'd like to see the Newfoundland people angry! I'd like to see the Newfoundland fishermen really angry.

"And if not, I say this: God help Newfoundland."

Church music

Music plays a large role in the church. For years we have assumed that the only music fitting for the church was classical music played on the organ. Was not the organ the king of the instruments? But in his Easter editorial in the March issue of* Presbyterian Record *the editor is not so sure "that we are hitting the right notes."

"Despite its obvious importance, we frequently give music short shrift in our congregations. Or we do what may be equally harmful: concentrate our efforts on classical music and the organ.

"Ian Morrison reminded me of all this in chapel the other morning when he quoted from William Easum's book *Dancing with Dinosaurs*. Easum notes that only four per cent of the records sold in the United States are classical. I happen to be among that four per cent and, I suspect, significant numbers in the church today as well. But the point remains, we are a small and mostly older group of people. To continue to cater to this shrinking minority assures the ultimate demise of the church (like the dinosaur) as we know it.

" 'If your congregation still worships through long liturgies and stately hymns of earlier generations,' Easum goes on, 'the odds are your congregation is declining.' He hammers home the point by quoting a pastor in Texas who claims: 'There are no great soul-winning churches reaching masses, that still have stiff music, seven-fold amens and a steady diet of classical anthems. None. That's not a few. That's none, none, none.'

"Congregations today with highly liturgical, classical music grow, I believe, despite these emphases not because of them. Each denomination needs a few centrally located congregations to provide effective worship through this medium, for me and a few faithfuls like me. But when all or most congregations try to provide worship in this style, the younger population will be effectively eliminated, and a date with oblivion is assured.

"I began talking about Easter. Let me return to that theme. If we fail to speak in culturally relevant ways, our sons and daughters will soon no longer celebrate Easter. And it will not be for the usual reasons we attribute to them — selling their souls to the demons of secularism, materialism and popularity. They will give up the faith, not because they don't want and need it but because they never understood it. Not that they did not wish to hear, but they could not hear. We insisted on packaging the gospel in ways they could not understand — in effect, we are speaking a foreign language.

"It is time for those of us who love the organ and the classics to love the gospel more, to deny ourselves some of the music of worship we enjoy — for their sake and for the unchurched."

Troubling developments

Under the title "Not Adam and Adam," Dr. John Redekop shares with his readers in the* Mennonite Brethren Herald *of March 4 his concerns about the promotion of a homosexual lifestyle in today's society. He cites several examples that show how "homosexuality is presented as natural and appropriate, homophobia as the problem." He adds the following remarks:

"It might not be an exaggeration to call it an epic struggle. Across Canada the central place of the traditional family is under assault. The strongest criticism — not of the traditional family *per se* but of its uniqueness — comes from powerful homosexual organizations and their political allies who seem more concerned about being politically correct than morally correct.

"Sharp criticism of the traditional family as the crucial cornerstone of society is regularly echoed by many media personalities, an increasing number of misguided educators from the kindergarten to university levels, some courts and some extremists in the various feminist movements. Perhaps most importantly, several provincial governments have jumped onto the bandwagon; they seem unaware that this particular wagon is headed in the wrong direction.

"To ignore the role of the family as the bulwark of a stable and ethical society will bring major negative consequences. To insist that homosexual relationships must be put on the same ethical level as heterosexual commitments will seriously weaken the foundation of our envied society.

"Core civil liberties such as the right to vote, to express views, to function in the economy and to have equal status in the courts should, of course, be guaranteed to homosexuals as well as other minorities. Indeed, the faithful Christian church, itself a minority, has both a logical and a theological reason to insist that such rights should be ensured. But to defend these rights, and to move beyond such a defence to love those who practise homosexuality, is not to say that we should label dysfunctional and God-dishonoring lifestyles as morally right."

Jacob Kuntz is a retired pastor of the Christian Reformed Church who works part-time in Holland Christian Homes in Brampton, Ont.

LOOK FOR OUR CALENDAR OF EVENTS ON PAGE 17

Move over Paul, Peter is winning the race

PHOTOS: MARJA AND PETER SLOFSTRA

Peter wearing his medal

Bert Witvoet

ST. CATHARINES, Ont. — When Rev. Peter Slofstra preaches about running the race of faith, he is probably in a better position to know what he's talking about than was the Apostle Paul when he used the metaphor of running in his letter to the Corinthians.

And you can count on Slofstra's "running" sermons having gotten a special boost after Peter successfully ran the Boston Marathon last week.

And what a run it was. No, Slofstra was nowhere near Cosmas Ndeti of Kenya when the latter crossed the finish line to win the classic. Slofstra took about an hour longer than the Kenyan to cover the 26 miles of the marathon. But Slofstra was no less a winner.

The run was the crowning achievement of a four-year period of recovery, therapy and training for Slofstra after he and his running mate Sylvan Gerritsma were mowed down by a car in the early morning of March 1, 1990. Both men were critically injured and had to cope with steel pins and bolts in their broken legs for a long time after.

But both Gerritsma and Slofstra defied the predictions of their doctors and have become serious runners again. Slofstra even qualified for the Boston run when he took part in the Scotty Hanton Marathon in Port Huron, Mich., on Sept. 4, 1993.

A shoe-fitting testimony

To hear Slofstra tell the story of his Boston run, you'd think he had just died and gone to heaven.

First there was the worship service Peter and his wife Marja attended the day before in the First Congregational Church of Hopkinton, Mass., the little town where the Boston run starts. The minister preached on, what else ..., "Completing your marathon."

Since this church was going to hold a pre-marathon, open-air service the next morning, they asked if a runner present in the service would give a testimony at that service. Someone who knew a little of Peter's story suggested him.

The next day was gloriously sunny as 9,052 official entrants and 3,000 "bandits" (runners who had not registered) gathered on the main street of Hopkinton. Speaking through a microphone in front of the Congregational Church, Slofstra told those gathered around the platform about his terrible accident, his painfully slow road back to healing and his gratitude to God for an amazing gift of recovery. He told them how, inspired by Cosmas Ndeti, who had written "Jesus saves" on his shoes last year, he had written on his running shoe: "I can do all things through Christ who strengthens me (Phil. 4:13).

He encouraged other runners to hang onto this thought and to trust that Christ would strengthen them and see them through.

A cheery beginning

Then it was time to go to the place where runners with a similar qualifying time were gathered in a corral. The elite runners, those with the fastest qualifying time, were at the front of the pack when the gun went off. Thousands of runners had already left by the time Slofstra's group, marked with lavender tags, was "released."

The next few hours were a blur of exhilaration for Peter as thousands of people along the route cheered on the runners. There were high-fives, drinks and peeled oranges being offered to them. The first 15 miles was pretty much downhill.

Peter passes the spot where Marja cheered him on

Mental warfare

But then the struggle began. The hills in the Boston Marathon are located where runners hit "the wall," says Peter. The Newton Hills begin with three difficult inclines, ending with Heartbreak Hill. According to some elite runners Slofstra met, this five-mile stretch of steep inclines makes the Boston Marathon the most difficult run in the world.

Towards the end of the run the battle with the mind began, Slofstra recalls. At Mile 21 runners encounter the infamous Heartbreak Hill, which crests at 230 feet. Here Slofstra came across runners slowing to a crawl, trying to make it up the hill.

Slofstra managed to keep running, but felt the energy draining out of him after that.

Words of encouragement

"My mind was telling me to quit, but my heart told me that Marja was waiting for me at the finish and the people back home were rooting for me," recalls Slofstra. "I could not let them down." He also remembers repeating to himself the phrase "You can do all things through him." His legs felt like two-by-fours, he says. It took everything he had to keep himself from slowing down, or worse, quitting.

Six blocks before the finish line Peter spotted Marja standing among spectators and shouting, "You're looking great" and "I love you." Her words gave him the encouragement he needed to spurt to the finish line. When Peter finally did embrace Marja, after receiving some medical attention for exhaustion, he broke down and cried.

Back with Jesus

The next evening Slofstra told his church council about the run and showed them his numbered tag and the medal he had received at the finish line. His time of three hours, 17 minutes and 54 seconds placed him in the top third of all runners and assured him of automatically qualifying for next year's Boston Marathon.

Marja on Boylston Street

One of the thrills for Peter Slofstra was that Kenyan Cosmas Ndeti, winner of the men's division of the marathon, is an outspoken Christian. Both Peter and Marja attended the awards ceremony and heard Ndeti's acceptance speech. Ndeti's closing remarks were: "Next year I come back with my Jesus."

Peter Slofstra's response is: "And the Lord willing, so will I."

Thinkbit

There's no telling how much good you can do if you don't care who gets the credit.
Submitted by a reader

News Digest

Edited by Irene Bom

New flag for South Africa

JOHANNESBURG — South Africans could be singing a new song and flying new flags by the time they head for the polls in the country's first multiracial elections this week.

The new flag, recently unveiled by the Transitional Executive Council (TEC), has six colors — black, gold, white, red, green and blue. It was designed by a technical committee reporting to a TEC subcommittee on national symbols that included Constitutional Development Minister Roelf Meyer and African National Congress secretary general Cyril Ramaphosa.

The subcommittee had two goals in mind for the changes: that the symbols were transitional and that they promote national reconciliation, reports *The Citizen*.

Motivated again by a desire for national unity, the TEC decided to retain the present national anthem "Die Stem" but to add the hymn "Nkosi Sikelel' i-Africa" as a second national anthem.

Red-y for fly swatting

AMSTERDAM (Reuters) — Dutch researcher Rene Bult has spent the past five years studying the best way to swat a fly. He suggests:

*Wear a red shirt. (The insect sees green and violet best, but has problems picking out red).

*Use a red swatter, late in the afternoon. (Flies use 75 per cent of their brain power for sight and this deteriorates markedly as they become drowsy after the midday heat.)